The Universalist Leader

Boston and Chicago

January 12, 1924

Pacific School of Religion Berkeley, Calif.

YOUTH

Youth is at the heart of life:
    Else there would be no spring—
No April leaping in the world,
    Where all hearts sing.

Youth is at the heart of God,
    And in this golden power
The universe is ever young,
    Forever bright with flower.

As through the eyes of youth I see
    A glorious hour for men,
When they shall find their dreams, shall find
    Their youth again.

Edwin Markham.

Young People's Number

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

A LEAGUE OF YOUTH

THE quadrennial convention of the International Student Volunteer Movement at Indianapolis was an important gathering.

Over seven thousand delegates came together to represent the principal colleges, universities and theological schools of the United States.

By an overwhelming majority, the convention voted in favor of American participation in the League of Nations and the World Court. By as great a majority it recorded its conviction that war is un-Christian. Only 500 of the delegates, however, voted in favor of a non-participation resolution. An even smaller minority, less than 300, voted in favor of a "preparedness" resolution.

Throughout the sessions there was constant discussion of an organization larger and stronger to take in all the 500,000 students of the United States and Canada. "The Student Fellowship for Christian Life Service" and the "Student Volunteer Movement" would form the nucleus of such an organization.

Dr. Harrison S. Elliott, professor of Religious Education at Union Theological Seminary, New York, gave out an interview in which he said:

"I have been in close touch with colleges and other educational institutions for more than twenty years. I never have known when among students there such was a different temper. The young men and women of America appear prepared to take the bit in their teeth. This fact is well recognized at this convention. In addition, there is a situation here out of which a movement of the youth type is quite likely to develop.

"Here are students from every part of the country, and there is, therefore, an intersectional exchange of views. Then, for the first time, students of all races are meeting on common ground, which for the majority is a new experience. If there is to be a youth movement, it will be a revolt against the present social order. Again, we have here students actually facing students of other races and talking over their common problems. Many of those present live, of course, extremely provincial lives. They have come straight into contact with problems which are continually before European students. They see, as it were, all the international and national problems personalized. They, therefore, can not escape concern in questions of which they were formerly unaware.

"Whether any united youth movement will actually develop at the convention I do not know, but I am strongly of the opinion that when these students here, who represent, perhaps, 600,000 of the best types or young men and women of America, go back to the bodies to which they belong, they will awaken their fellow students to the necessity of youth taking an active and heroic part in the racial, economic and international problems which will have to be faced.

"The development of a league of youth in revolt against racial discrimination, economic injustice and international strife may well be the outcome of so representative a group of students, the leaders of the generation ahead.

"Another outstanding result of this convention will be, I fancy, a demand that educational instutitions throughout the United States give more attention to the real questions of the day."

On the other hand, Dr. Joseph C. Robbins, president of the convention and foreign secretary of the American Baptist Foreign Missionary Society, is one of the few who doubt that the idea will develop, though he admits the seeds of it have been sown. He said:

"The youth movements in European countries, which are being freely discussed here, were revolts against autocracy. Autocracy does not exist here, and there is, in my opinion, no need for a movement along similar lines in this country. Why, the younger generatice has complete liberty as it is. My children run the home."

Whatever form this new movement may take the responsibility of the Liberal Church is a heavy one at this juncture.

These young people have broken loose from the old moorings. They are not interested in the old debates. They want to do something to promote a better Christian life for the individual and a Christian social order.

Whether or not they will swing sharply away from all organized religion, lose faith in the great fundamentals which give wisdom and happiness and become merely a revolt movement instead of a leadership movement, depends on enlightened Christians.

To us the movement is one of hope and promise. Not all of youth, to be sure, is in the youth movement, for President Eliot for example is a youth in mind and heart. And not all that the movement says and

does is promising, for in some parts of the world it seems to develop something like a class consciousness which separates it from our common humanity. But social, religious and political leaders, reckoning for 1924, and thereafter, must take this youth movement into account.

* *

DEAN SPERRY

ON reading Dean Sperry's article in *Onward* for Nov. 23, we wrote a brief abstract for this column, attempting to emphasize the important things he says about "Religious Education." That abstract, however, would not accomplish what we wish and we therefore reprint the article in this issue. It is short and can be read in two or three minutes. It states principles, however, which ought to stick and guide us all our lives.

In his insistence that religion is an art and not a science, that it can be "caught" but not "taught by rote," he expresses what intelligent churches and Sunday schools must recognize. We can teach theology and ethics, but religion is a life. It has to develop from within. It calls for work of the individual himself. No teacher can do it for us.

* *

YOUTH AND AGE

BETWEEN youth and age, it seems to many people, there is a great gulf fixed. On one side are those of the older generation who can not understand the younger. They are genuinely shocked and grieved by the conduct and the ideas of the young people—by the books they read and the books they write, by the freedom with which they discuss every possible and impossible subject, by their bad manners, their lack of respect for their elders, and their impatience with all restraint. The world, it seems quite clear, is going to the dogs.

On the other side are not only those who deserve some of this condemnation—and whom it troubles not at all—but also some of the finest of our young people. They are saying to their elders: See what a horrible mess you have made of the world, and it is all because you are old. The old never do anything right. They don't know how. Now get out of the way and let us straighten things out.

The young people, we are frequently told, are the hope of the world. They are. They always have been. We of the despised older generation were the hope of the world in our day. Another oft-repeated truism, which is really only a half truth, is that the young people of to-day are the Church of to-morrow. This implies that they are not a part of the Church of to-day, and it is unfortunately true that some of them evidently feel that they are not. Some of our young ministers, even, occasionally rebuke and admonish the Church from some point of complete detachment. The same spirit is sometimes seen in *Onward*. For instance, in an editorial about the Providence Convention, an expression of dissatisfaction with the way in which the Convention treated the young people is followed by these words: "We must work out our own salvation. It is better so. If the denomination should challenge us with a great task, undoubtedly we should respond, but what greater task can there be than the developing by youth of a religion for youth?" And yet, in the ranks of these class-conscious young people, who are actually talking of starting a new sect by developing a religion for youth, are many of the most earnest advocates of doing away with all denominational divisions!

But all this is not half as serious as it seems. That gulf is purely imaginary, as many of us, both old and young, have known all along. There is no impassable barrier between age and youth. The old have not always been old, though some of them forget that they once were young. The young will not always be young, though many of them do not yet realize that they will one day be old.

F. I. A.

* *

A MESSAGE FOR CHRISTMAS EVE

ON Christmas Eve, the papers published a despatch from Nome, Alaska, which told of the arrival there that day of an Eskimo who had "mushed " seventy-five miles "to report that Rev. F. J. Ruppert, S. J., pastor of St. Joseph's Roman Catholic Church, Nome, had yielded his life to the cold, trying to take oranges, apples and Christmas greeting cards to the Hot Springs Orphanage on the Pilgrim River."

Reindeer frightened his dog team, causing an upset and a runaway far from human habitation; it was stormy, with a temperature of 30 degrees below zero; the brave priest struggled on for two miles and then lay down to die.

The appearance of a dog at a settlement fifteen miles away and of another at the orphanage spelled "catastrophe" to those who can read the signs. Search was made. When his body was found Mink, the leader of the dog team, stood guard "and ferociously repelled those who came to carry his dead master to the orphanage, and had to be captured first."

It was one out of many tragedies of the North. He is one out of many martyrs of the faith. He launched out into the unsettled, the dangerous, the needy regions with Christmas help and cheer.

He died for "the little ones."

It is a great record. It is a stirring tale. It helps us keep faith in God and man.

* *

AN OLD FIGHT IN TOKYO

SHOULD a destroyed city be rebuilt much as it was, or should city planners have a chance? Should lot owners be permitted to go back to places dear to them from long association and set up their household gods in their own way, or should all the land burned over be treated as something to be administered first of all for the common good?

In other words, should a man with 5,000 square feet of real estate at what was formerly the corner of First and Broad Streets be compelled to take 5,000 square feet 200 yards back of where his property formerly was, to enable the city to run a new boulevard or establish a new park?

Should a man be permitted to use cheap, flimsy, inflammable material such as he can afford, or be

compelled to use steel and concrete which he can not afford?

These are questions under discussion in Tokyo. They were up in France and Belgium after the war. They were debated in Baltimore and San Francisco after the fires.

Shall old abuses be perpetuated? Shall old monstrosities again be set up? Shall old slums again be encouraged? Or shall a city rise from the ashes, a more beautiful, healthful, and convenient place of abode than it was?

One of the Tokyo English journals says this:

> Common sense will laugh at the folly of restoring the burnt area of Tokyo merely to its former condition, without profiting by experiences gone through in the catastrophe and omitting to make the most of opportunities now available. Such opportunities will never come again, at least in the lifetime of most of the people engaging in the work of rehabilitation.
>
> The highest of statesmanship is to turn a social misfortune into a social good. The present generation owes it to posterity to benefit the latter by the lessons it has learned. Merely to reproduce the ante-earthquake Tokyo is to rob posterity of those valuable lessons. The grandfatherlike commissioners, as in fact most of them are, seem afraid of leaving a heavy burden of debt to their descendants.
>
> But they should have sense enough to know that their children's children will be more advanced, more resourceful, and more bold than they. What is looked upon as excessive now will only look small to posterity. And no rehabilitation plus improvement and innovation plan can be too bold, too ideal or too extravagant as long as it is practicable within the present and prospective financial capacity of all concerned.

* *

THE UNIVERSALIST HELL

"THE worst thing about this act," said the Christian woman to her minister, "is that it destroys your friend's faith in churches and in ministers. At present she feels that she can't have anything to do with either. Because you were selfish you have shut a door for her and I don't know whether any one can ever open it or not."

"Because of this thing you have done," said the good bishop to a swindler, "you have made it harder for honest men to get help. You have hardened men's hearts to such appeals, for they will remember that you are a crook."

That is the tragedy of sin and crime. The innocent get the hardest blows. As the prison door closes on the convict, one can conceive a sense of relief coming to him that "the thing is over at last," but many times there is a wife to whom the clang of the door brings agony, terror and longing unspeakable.

At the awful hour of execution, one need waste but little pity on the man who strains against the straps of the electric chair or straightens the rope as the trap is sprung. There are women kneeling outside on the pavement or tossing on beds of despair.

The Universalist Church teaches the certainty of just retribution for sin. Nobody can bear the penalty for us. Whatever we sow we reap. The wages of sin is death. Whoso soweth to the flesh shall of the flesh reap corruption.

God is good. Christ is compassionate. Forgiveness is an attribute of Divine love. It is a part of Christian doctrine. God knows all and to know all may be to forgive all, but that does not remit the penalty. Hardness, ever lower depths, ever greater loss, ever farther wandering, may be one man's penalty. Shame, sorrow, the pain of loved ones, the knowledge of lost opportunities, a vision of little ones made to stumble, may be another man's penalty. But penalty is sure, framed in love, ordered for a purpose, and that to purify the soul.

There is a Universalist hell, and it is a terrible one. It is absolutely sure. Its fires are the fires of remorse—burning remorse as one asks himself the question:

> "Though we repent can any God give back
> The dear lost days we might have made so fair,
> Turn false to true and carelessness to care,
>
> . . . . . .
>
> Set free a tortured soul from memory's rack?"

We need to teach our children these basic truths of our religion—these fundamental things of life.

We need to preach these doctrines in our churches. But we have no business to set forth in all its stark nakedness the doctrine of the Universalist Hell without sounding at the same hour the great message of the Old Testament that God is One "who forgiveth all thine iniquities, who healeth all thy diseases." And the words of hope which Jesus uttered concerning the man who smote on his breast and said, "God be merciful to me, a sinner."

* *

BIOGRAPHY IN THE SUNDAY SCHOOL

WE have been hearing much about geography in the Sunday school, and it is a fascinating and important subject. In it there is the danger of coming to think that sand piles and maps and the facts of physical geography are ends and objects in themselves, but without it there is an arid waste of teaching where great events are not understood because they are not studied in their setting. We do not fail to appreciate the need of teaching geography in the Sunday school (we still say Sunday school when off our guard), but we lift up a Macedonian cry for some renewed emphasis on teaching biography.

If it be regarded as "material" there is no material the teacher has so interesting, so calculated to draw, and so able to hold.

If the object of the teaching be character building, in biography is both warning and inspiration.

Honest pictures of men and women and boys and girls who have lived before us and faced life as we have to face it are what we need in the Sunday school more than anything else.

The pictures need not be retouched to smooth out all the lines and wrinkles. The less of the conventional retouching there is the more will be communicated that something of personality which gives charm and vitality.

And to teach biography or geography or anything else we should furnish the utmost possible in literature and in personalities to use it.

The Joy of Working with Young People

Stanley Manning

IT is a psychological impossibility for me to give any adequate treatment of this subject, because in order to appreciate anything one must have experienced its opposite. Only one who has been lost in the desert knows how good water tastes; only one who has been homeless can appreciate the value of a home; only one who has been without the joy of working with young people for a season knows how great that joy may be. I am like a man who has been a Universalist all his life. He knows and loves his Church and its faith, but the thrill of exultant enthusiasm for a new-found freedom of faith and action can never be his.

As far back as I can remember I have been working with young people, and with the Young People's Christian Union. My first Y. P. C. U. activity, if memory serves me right, was selling tickets for a "Poverty Party" given by the Stamford Union when I was about eleven years old—only that was in the days when it still went by the old initials, Y. P. S. C. E. About that time I began to attend its devotional meetings, although I was too young to join.

Since that step was taken I have been a member of local Unions in seven states and for a time belonged to the Union-at-Large, and have attended twenty-six national conventions. Now that I am going to Maine, I expect to continue working with young people, and with the Y. P. C. U., and as the next convention is to be held at Ferry Beach, I feel quite sure that I shall add one more to the number of these gatherings recorded in the diary of my experience.

This bit of personal history is given to prove that I have known the joy of working with young people, and also that I have had no contrasting experience.

But during the last four and a half years, since taking the position of Director of Young People's Work, I have had opportunity to know and work with a larger number of young people, and have been free to devote all my time and thought to that kind of work.

The first joy to be found in such a position is the discovery that no one can be a director of young people's work. There is so much of initiative, of willingness to work, of desire to explore and discover, on their part, that no one can direct their activities. They are perfectly capable of doing that themselves, and, moreover, they are going to do it. This does not mean that there is not entire willingness to discuss methods and ways of working, that there is no desire for advice and assistance; but the very genius of young people's work lies in its self-direction. And to be with them and to feel the joy that they feel as they discover their own abilities is a joy that has few equals in the world.

That desire to go ahead on their own responsibility and to find the way for themselves is evidence of another factor which makes work with young people a delight. They are always willing to experiment. Indeed, they insist upon experimenting. It is not fair to say, as some do, that the very fact that a certain method has been used before is, in the eyes of young people, evidence of its inefficiency and unwisdom. But it is true that every method which has been used in the past is under the continual necessity of demonstrating its value.

Once upon a time I was the minister of a church whose slogan seemed to be, "We didn't do it that way last year." It was spoken on every occasion when any one suggested a change in any method, in any part of the church's work. That church is now dead. Perhaps it was when I was its minister, only it had not then realized the fact.

With the young people, the fact that "we didn't do it that way last year" is usually a recommendation. There is at least an even chance that it may be better than the old way, and on that chance they are willing to experiment. This means that there is more opportunity for improvement in the methods of work in young people's groups than anywhere else. Of course, there is also greater opportunity for making mistakes, although sometimes the greatest possible mistake is to be content with old ways which might be changed for the better.

There is never a lack of contagious enthusiasm. There is always abundant energy and motive power for any task. The difficulty of the work, which is also a part of its joy, lies in helping to give the right direction and application to that energy and enthusiasm. But one will never stagnate as long as he works with young people. The very contagion of their enthusiasm will keep him from lying down and being content. One may not always approve of the measures and activities to which they lend their enthusiasm, but he can not help but enjoy that enthusiasm—if he has any of the spirit of youth left within himself.

There is a fine friendliness among the young people. They are glad and eager to make friends. Their very lack of reserve and formality is a delight. One can become acquainted with them quickly and easily. They are willing to take one at his face value. They may change their valuation later on, and their friendliness will be withdrawn if it is not deserved, but it is there for any one who comes. There is no greater joy among human kind than this of fellowship and friendship.

But to the worker with young people there comes one deeper joy than this, although it is one that he holds within himself. It is a joy that is more often akin to wonder and to awe. As one who climbs a mountain peak and looks out across the valleys to other peaks, some higher and some lower, and with each changing view sees a new majesty in nature, so the worker with young people is continually awed by the majesty of human nature, as displayed by these young men and women engaged in the work of Christ and his Church. There is no experience that has come to me that brings me so much of joy.

It is worth a long journey to sit in one of their conventions and see the earnestness with which they work, and the devotion which is shown. Whatever they decide, and whatever they do, there is a deep

joy in seeing and knowing intimately the development of mind and soul that is taking place. And when they join in a service of consecration, eager to enlist in the service of the Kingdom of God on earth, a sympathetic soul can feel the power of the Spirit working in them, and understand in part at least what took place at Pentecost.

"Behold, a sower went forth to sow, and as he sowed some seed fell by the wayside, and the fowls came and devoured it up; and some fell in stony places, where it had no depth of earth, and forthwith it sprang up, but when the sun was risen it was scorched, and because it had no root it withered away; and some fell among thorns, and the thorns sprang up and choked it; but others fell in good ground, and brought forth fruit, some thirty, some sixty and some an hundred fold." That is the joy of working with young people. Not all the work produces results; perhaps only a small fraction of it does. But that small fraction brings forth the fruits of righteousness and love and consecration which will help to transform the world.

The Unwritten Chapter

Granville Hicks

IN Stanley High's book, "The Revolt of Youth," there is no chapter on the Youth Movement in America, and the reason is not far to seek, for any chapter would have to model itself after the well known masterpiece entitled "Snakes in Ireland," which consists of the words, "There aren't any."

Conditions in this country have been too comfortable, life too easy, to develop a thorough-going revolt. We have not been shaken out of our passive ways, either by the war or what has followed the war. Like the conservative wing of skilled workmen in the labor movement, we are getting too much in the way of material comforts out of the present order to be very enthusiastic about changing it.

There have been and still are some signs of a revolt of youth. Jazz and the flapper were phenomena which escaped the observation of no social philosopher, and the "eat, drink, and be merry" philosophy of life still thrives, especially in the writings of the blatantly *blase* younger set. More significant was the rise of student liberal clubs and forums as a reaction to the Palmer Red raids, the Lusk laws, and the general suppression of free speech which followed the war. This movement, however, has suffered tremendously from the return of liberalism into fashion and the consequent disappearance of the vital urge of persecution.

The central fact in the situation remains—the overwhelming majority of American young people have been absolutely untouched. They have never heard of the Youth Movements in Europe; they would laugh if it were suggested that they go strolling along the highways singing folk-songs. In college and out they are sublimely indifferent to whatever does not immediately concern their well-being.

Looking at these young people as a whole we are inclined to believe that there is but one point at which they have revolted: they have insisted upon and secured greater freedom in the relations of the sexes. The passing of the chaperon is no unmixed evil, and might be considered a considerable benefit, but, despite the fact that it has been and naturally would be part of every Youth Movement, it does not deserve to be the sole element. That it has been made so in America is a commentary on American ideals that should evoke some consideration.

Turning now from the young people as a whole to the college students of America we find certain distinct types which are adapted to classification. The first division is roughly and superficially into the ambitious and the unambitious. The latter are presumably to be found in every college and more or less alike in all. They have come to college for four years' good time and they regard studies as a disagreeable, but rather unimportant, element in an otherwise pleasant life. Obviously they have no interest in Youth Movements, however partial they may be to certain aspects of the revolt of youth.

Probably more numerous and certainly more important are the ambitious. They are the ones who are devoted to the great American sport of "getting on," which we take fully as seriously as football and which has as its devotees by far the greater part of the older generation. They are not going to be bothered with a revolt against the rules of the game, for they like them and can win with them as they are. They have no quarrel with the commercial ideals of their fathers, although they may have scorn for failure to achieve them. They know that they are going to succeed, in business and in the professions; they know that they will enjoy wealth and power; they can conceive of nothing better worth working for.

In college they divide into two classes, often thought of as far apart, but actually nothing more than two aspects of the same phenomenon. There are those who "get on" in their studies and those who "get on" in extra-curriculum activities. Which they choose depends almost wholly on their abilities and on their social standing, but the choice makes comparatively little difference. They do what they do as they do it simply because it is a way of getting on in college and a preparation for getting on in life. You will often hear them argue as to which class "gets on" the better.

In a generous mood one could say many nice things about these college students. They will grow up to be the backbone of the nation. They will be the foundation of business, the support of the political parties, the pillars of the church. Out of their avowed selfishness many social benefits will accrue, and it is altogether probable that they themselves, as they grow older, will look with benevolence on the welfare of the community—so far, of course, as it is linked with their own. But they are not the material of which Youth Movements are made. They may become active in liberal clubs—as a means of getting on—but they will be a blight to any such organization. The essential

thing against which youth must revolt, the insufferable stuffiness of a commercialized civilization, is the very breath of their being.

Turning from the colleges to the churches we find again two groups, divided, however, upon a different basis. On the one hand are the seekers after entertainment, on the other the seekers after truth. The former go to church for the reason they go to the movies, to be amused, for the reason they go to bridge parties, to meet people, for the reason they go to the opera, to be in style. There are fewer of this type among the young people, I think, than among their parents, but one very frequently sees them, coming in for social occasions or flocking to hear a sensational preacher. Most frequently of all one finds them in church because they are in the habit of going or because they have nothing else to do. However useful adjuncts to the church and to society in general they may in later life be, at present they are not likely to prove dominant factors in the launching of a Youth Movement.

On the remaining group center no small part of the hopes for the future. They are in the church because they believe in the realities of religion, whatever distrust they have in dogmas, because through the church come contacts with like-minded young people, because by the church they are given an opportunity for service. These young people in the church may be far more numerous than we suppose, but even a few of them may prove the necessary leaven. Many of them are in college, although by no means all. Those who are can have a considerable effect on their fellows. They will find that in addition to the two groups of the unambitious and the "go-getters," there are a few college students who want more of life than "success" and more of living than "getting on." With these, once their prejudice against the church has been overcome, the young people in the church can unite, and together the hopeful groups in church and college may be able to form a nucleus for a more widespread movement.

In such a development lies the chief possibility for the birth and growth of an American Youth Movement. For those young people who have a vision to unite in some program of action that would make articulate all that has for some time been fermenting might awaken other young people, might arouse the lazy, open the eyes of the ambitious, and stimulate real thought in the light-minded. A vague discontent permeates the souls of many of those who are outwardly accepting things as they are. Once shown the vision they might respond with unsuspected fervor. If this should happen—and it may—we should have a Youth Movement that would achieve for American life all that the European movements have done for their respective countries. Here would be a revolt of youth directed not against age as such, nor motivated by bitterness for the condition of the world, but stimulated by a desire to replace one way of life with another, to substitute ideals for greeds, opinions for prejudices, beauty for sordidness, truth for propaganda, love for jealousy, and religion for dogmas.

"Acres of Diamonds"

Percy L. Clark, Jr.

RUSSELL H. CONWELL begins his famous lecture, as you will remember, with the story of Al Hafed, who sold all he possessed and wandered through the world in search of a diamond mine, until, penniless and in rags, he drowned himself in the sea near Barcelona, Spain.

The man to whom he sold the goodly acres which were once his discovered a diamond which led to further discoveries, until the diamond mines of Golconda, richer than those of Kimberley, were found there on the farm which had been Al Hafed's. The great Kohinoor diamond in England's crown jewels, and the largest crown jewel on earth, in Russia's collection, before the fateful revolution in that country, came from that mine. The diamonds for which he gave his fortune and finally his life, acres of them, were in Al Hafed's dooryard.

You remember in the Atlanta Exposition speech Booker T. Washington told the story of the vessel which had been buffeted by high winds for days, until, nearly out of provisions, and quite out of water, they signaled to another ship which chanced their way. "Give us some water, we are dying of thirst," was their signal. The reply came back, "Let down your bucket where you are." Believing that the signal must have been misunderstood they signaled again, "Send us some water, we are dying of thirst," and again came the answer, "Let down your bucket where you are."

At this second reply the captain did so, and pulled up a bucketful of fresh, pure water. Because cloudy weather had made it impossible to take readings with the sextant they did not know that they had drifted into the wide mouth of the Amazon River and were floating on a sea of fresh, not salt, water.

When I was asked to write a short article on some observations in a great university town as to the attitude of college boys and girls toward religion, those two stories flashed through my mind. Recently in the churches of our denomination we have heard a great deal of our work in Japan, Texas, and Armenia. I do not want to minimize that work, but I do want to stress the fact that we are utterly failing to take advantage of the opportunities presented right here. There are acres of diamond opportunities right here in New York State, in the city of Ithaca. Missionary work which would be of inestimable value in the next decade or two can be done right here.

Let me hasten to say that I am not opposed to foreign missions devoted to a work such as that carried on in Japan, but that whenever we send money over there to be devoted to the work of Christianizing the Japanese I feel that we ought to send a letter of apology along with it. (Let me acknowledge my indebtedness to Dr. Frank Adams, recently of Elgin, now of Detroit, for the thought. See his book, "Did Jesus Mean It?" page 138.) The more keenly do I

feel this since the recent convention of the "Fundamentalists" in Calvary Baptist Church, New York City. Of course the newspaper reporters giving us the reports of the convention may have had an axe to grind and the real situation may have been considerably exaggerated, but according to the reports these Christians (God save the mark!) were frankly out to drive from the Churches those who did not agree with them. Good will was at lowest ebb in the church dedicated by name to the place on which, in his hour of greatest trial, Jesus could say, "Father, forgive them, they know not what they do." Christians!

Let me tell you a story. In a class at this university last year we had something of a year long debate on whether or not religion, and the organized exponent of the Christian religion, the Church, were worth while. Some of us were on the pro side, others opposed. Two of those opposed were the sons of ministers, one a Methodist, the other a Presbyterian. Towards the end of the year I changed my plan of a defensive *apologia* of religion and the Church and started out on a line of constructive criticism, telling what I thought religion and the Church ought to be and do for the individual and the community. This involved, quite naturally, some criticism of present Church activities and religious beliefs.

Just before the end of the school year, as we were walking home from class one day, the son of the Methodist minister, who was a warm friend of mine, said: "Why are you supporting the Church? You feel the same way about it that I do." "Quite right," I replied, "but *you* are just finding it out. I haven't changed my position in the least."

The moral to the dialogue, if there be one, is that right here in Cornell University there are dozens, yea, perhaps hundreds, of young men and women floundering in the morass of doubt. Religion as they have come in contact with it has come to death grips with reason, and is fast being driven entirely out of their life. They do not know that there is a religion compatible with reason, a religion which one may accept whole-heartedly, since it compels no acceptance of anything which makes them feel that they are violating their reason, prostituting their intelligence for the sake of something which they do, because it seems to be the thing to do, but which always leaves the worm of discontent boring at their own self-respect.

While we are shedding tears for the poor heathen who know nothing of Christianity, let us not forget those whom it has left lashed to the rock of distrust with faith in God gone, and the black cloud of doubt raining perpetually, the icy sleet of dead hopes, forcing their natures into a narrow, self-seeking development which bring neither pleasure to themselves nor profit to the society of which they are a part.

Every other church represented in this town, Baptist, Methodist, Presbyterian, Congregational, Episcopal—all have student pastors devoted entirely to work among the university students, and who are paid by their denominational state or general conventions.

If the Universalists and Unitarians would unite in establishing in Ithaca, where the latter have a splendid church, a student pastor devoted to work among the students, tens and scores might have their faith in religion restored. At a period in life when their thought and impressions are being finally crystallized they would receive inspiration that would send them out into their communities a mighty power for service, with the Christian ideal really established in their hearts and minds.

There are acres of diamonds here in our own state. We have but to let down our bucket where we are to find that which we seek, those thirsting for the religion we have to bring.

Bringing Christianity to heathen peoples is a great work, but a greater one is to bring to those whose faith is gone, whose hearts are sick, new faith and fresh hopes. We can do that here, in our own dooryard, and send these forth again with new faith in God, the Bible, the Church, Jesus, the Christian religion. Acres of diamonds—in our own dooryard.

Attempts at Interpretation

III The Fountain of Perpetual Youth

Frederic Williams Perkins

LOWELL'S "Commemoration Ode" rises to one of its loftiest flights when, in words of pride and poignant longing, it sings of those "who come not with the rest" to receive the laurel from their Alma Mater:

> "I see them muster in a gleaming row,
> With ever youthful brows that nobler show;
> We find in our dull road their shining track;
> In every nobler mood
> We feel the orient of their spirit glow,
> Part of our life's unalterable good,
> Of all our saintlier aspiration;
> They come transfigured back,
> Secure from change in their high-hearted ways,
> Beautiful evermore, and with the rays
> Of morn on their white Shields of Expectation."

It is the universal craving for eternal youth that the poet voices. Those brave lads live in envious memory, secure from the ravaging years, because they caught the elusive vision. Compared to them,

> "We rather seem the dead that stayed behind."

The imperiousness of the quest reveals itself in the impossible childishness of many of its forms. It is so hard to be childlike and not be childish. It is scarcely too much to say that the whole problem of life is to retain the one while outgrowing the other. Ponce de Leon's search for the fabled fountain of youth is not a solitary adventure. Many have thought they have found it, and more of us have yearned to. But the waters fail. "Every one that drinketh of this water shall thirst again." The living fountain no visible well can yield.

Is, then, the search vain? Yes, so far as cheating the calendar is concerned. It is commendable to prolong the period of youthful vigor and physical

buoyancy. It is as sensible to watch the tell-tale blood pressure as the steam-guage on the boiler. One may even wisely make a physical Bible, of a sort, of "Diet and Health with Key to the Calories," albeit bibliolatry here is as mischievous as anywhere else. But nothing is more pitiful, or more futile, than to protest against the inexorable march of time by affected juvenility of dress or manner. Such a one has neither the charm of youth nor the graciousness of well-spent years. Youth sees through the pretense and laughs; while those bearing the burdens of responsible maturity withdraw companionship from a trifler and a shirk. To oppose the calendar on its own ground and with its own weapons is to be beaten at the start. But, with truer understanding, the search for the fountain of never-failing youth is not vain. The fable, like many another fable of the child-spirit, enshrines a true faith. There is a life that defies time and change, of which Christ possesses the secret and which he would impart. What is "eternal life," which he came that men might have in abundance, which those who drink of his water should find in themselves quenchlessly—what is that eternal life but ageless life, life unconquerable by the trampling feet of time?

The genius of the religion of Christ is revealed in the characteristic terms in which he refers to it. He is continually talking of "life" and "death." The returning prodigal was "dead" and is "alive." Those who believe in him, even though "dead," shall "live." To him the man of faith and hope and love, who has lost his life in the noble fellowship of service, is alive, agelessly and incurably young. He has given no hostages to "envious and calumniating time." To him the evil days come not nor the years draw nigh when he shall say, "I have no pleasure in them." But the soul lacking adventurous faith, to whom evils are a death-warrant rather than a challenge, who will not serve where he can not be safe, is to that extent dead, and the only reason he is not entirely dead is that complete spiritual suicide is not a human prerogative. The soul is in a condition of living death, which is its most tragic form, devitalized by spiritual senility and moral decay.

All of which is only to say that the religion of Christ is the religion of perpetual youth. It has many other aspects, but it is that in essence. It springs out of eternal youthfulness of spirit, it makes its appeal to and wins response from a like spirit, and preserves the native instincts and glories of youth from decay when its day of superabundant physical vigor has departed. Only a youth can be a Christian.

The first Christian, though neither he nor his closest friends were called that, was a youth in years when he died. That ought to establish a bond of acquaintance between him and young men and women. He was one of themselves and spoke in the common vernacular of youth of all times. That does not mean that he would not have spoken in the vernacular of youth if he had lived to be eighty or that youth would fail to understand and follow. It does suggest, however, that the distinctive traits of the religion of Christ are native to youth and that then is the period at which one most quickly responds. Youth is the natural time for learning the religion of eternal youth, which is simply the art of keeping alive as the things that perish die, not dying with them. That spirit, caught then, can be retained and deepened and mellowed through the years; but it is very hard for self-indulgent age to catch it as a new experience.

The aged Ulysses, "always roaming with a hungry heart," did not acquire in old age the spirit of incurable youth that made him cry:

> "Come, my friends,
> 'Tis not too late to seek a newer world.
> Push off, and sitting well in order smite
> The sounding furrows; for my purpose holds
> To sail beyond the sunset and the paths
> Of all the western stars, until I die.
> It may be that the gulfs will wash us down;
> It may be we shall touch the Happy Isles,
> And see the great Achilles whom we knew."

He earned that in the days when, with well-remembered Achilles, he drank delight of battle "far on the ringing plains of windy Troy." He never would have gained it in the domestic sloth of Ithaca. So it is with the adventurers of the spirit. Youth teaches what age can neither originate nor destroy.

We penetrate here to the inmost secret of the Christian faith. It is simply the instinctive confidence and courage of eternal youth daring to reply to the challenge of a world that denies it. As Professor Jacks puts it, "Faith is nothing else than reason grown courageous." Many a cogent argument for faith can be found to justify it, but no coward is ever convinced by that. It springs in its native strength from the deeps of a life that has not grown old and dares to take a chance that the voice of faith is the call of God.

The method of gaining that assurance is indicated in St. Paul's assertion: "All things work together for good to them that love God." That is not limiting the love of God; it is stating the secret of realizing it. What is the actual situation in which every lover of good finds himself? It is one of conflict between the faith of his soul and the sight of his eyes. The problem is to make faith in a divine conspiracy for good actually more real than the malign conspiracy of evil that opposes it. The solution is in sight only when one understands that faith gains assurance not so much from argument as from exercise.

Argument has its place. It is a great thing to reason out a philosophy that "all things work together for good," that joy and sorrow, success and failure, even right and wrong, are tributary to the "far-off divine event." But it is a very difficult thing and often impossible. Faith that rests solely on argued conclusions is at the mercy of a more cunning arguer who can becloud or overthrow them. And it is even more likely to be put to flight by some new asault of the forces of evil. Faith of that precarious rootage is a pallid thing, living in daily fear that sentence of death may be passed on it to-morrow. Those who hold it are, in these bewildering days, in the mood of Hamlet, in whom "the native hue of resolution is sicklied o'er with the pale cast of thought, and deeds of pith and moment do lose the name of action."

It is the cure for that timidity of the spiritually

sensitive soul that St. Paul is suggesting. The way of gaining assurance that enables one to say, and believe it, that "all things work together for good," is for one to be numbered among them that love God by active good-will. Confidence grows out of acquaintance, confidence in God no less than in men. And only he who loves and serves God enjoys His acquaintance. One who has caught Christ's eternal youthfulness will substitute for Hamlet's palsying fear this:

> "The world is out of joint! O God of might,
> Give me Thy power to help to set it right."

The point of it all is admirably summed up by Professor Jacks in his little book, "Religious Perplexities," in words that breathe the dauntless faith of ageless youth: "Over every *aspect* of human life there stands the *prospect* of a possible better, inviting us to achieve it, but without proof that we shall succeed, or even that it is worth while to make the attempt. The coward within us asks for the proof; cries out that the venture is not safe, and summoning the will-to-disbelieve has no difficulty in finding reasons for rejecting the invitation. The hero, on the contrary, finds in the terms offered the exact conditions to which his nature is fitted to respond. He would rather *create* the proof by his own valor than have it for nothing from the outset. . . . The offer of a logic that can not be gainsaid does not attract him, for he knows very well that his will-to-disbelieve can gainsay any logic that may be produced . . . he can meet it all, if so minded, with the Everlasting No. He finds his own nature as hero exquisitely adapted to the nature of the universe as dangerous . . . on that side the ringing challenge, on this the joyous response; man and the universe engaged together as loyal confederates in the task of creating a better-than-what-is."

Meeting of the Executive Board of the Y. P. C. U.

Marion Griffith

THE annual mid-year Board Meeting of the Young People's Christian Union convened during Christmas week in Cincinnati. It was necessary for a number of the members of the Board to leave home Christmas evening in order to reach the meeting on time. The attendance was one hundred per cent. The business was taken care of with great dispatch and there was a splendid feeling of co-operation and good will throughout the sessions. Every one was willing to suppress his personal desires for the good of the whole organization.

The chief interest, perhaps, was in the inauguration of a membership campaign. The campaign is not to be carried out in a spirit of rivalry or competition, but it is felt that it is time to recruit more members. All dead timber has been cut away within the last few years, resulting in small numbers but a more solid organization. The sections of the country were assigned to the various board members for the purpose of carrying on the drive and the efforts will be directed toward more members and more Unions. The slogan is "More Members and Better Members." It is true that about 50 per cent of our churches have no Unions, and it is our hope that a large percentage of these churches will become aware of the advantages of the Y. P. C. U. There are some Unions which waver back and forth from strength to weakness, and where possible these Unions will be given a more stable foundation. The work of the campaign will be done largely through the state organizations where there are such organizations, and these will be under the direct supervision of the board members in whose district they are. The campaign is to be launched the Wednesday of Young People's Week and will continue through until Easter Sunday.

The great need for the reorganization of the divisions of our organization was brought out at this meeting, and it was concluded that the divisions shall be as follows: Juniors nine to eleven, Intermediates twelve to fourteen, and the Seniors from fifteen up. Because some Unions are made up of high school people largely, and because others are composed of people who are attending college or who are working, it is believed that an effort should be made to arrange devotional topics which will be of more particular interest to these two groups. It has been found very difficult to meet the needs of all types of Unions through one set of topics, so the Devotional Committee, headed by Miss Nash, has been instructed to prepare two distinct sets of topics for 1924-25. This committee will begin work at once and will welcome suggestions.

Because of the resignation of the Junior Superintendent, Miss Ruth Downing, it is necessary to find some one to take up this department, which will be organized somewhat differently than heretofore. The work of the whole department is too much for one person and it has been decided to divide it as follows: The superintendent, who shall have charge of general administration of the department, planning of the program and organization work, an assistant to be responsible for mission study and Legion of the Cross, and one to take care of the Devotional Helps in *Onward*, the three to work together as a committee. Mrs. Edith Payson is now in charge of the Legion of the Cross and Mission Study Work, but the other two positions have yet to be filled.

It seems to be the general condition for local Unions to move by waves, a strong organization existing which in a few years passes out and is succeeded perhaps by a group of much younger people without experience and who have to struggle along for several years before the organization gains solidarity. For this reason the idea of graduation from the Junior to the Intermediate to the Senior Union should be the effort of all local Unions. This is not necessarily a formal graduation, but every Unioner should be willing to move up to the next higher organization, even though his particular friends may not be ready for a year or two to go along with him. The Union is a democratic organization and should be treated as such. One does not stay back in school work because the crowd is not ready to go up too. As the process

of continual advancement is carried on there will not be the bad holes and empty places which now are not hard to find. When this continual progress is carried on the Seniors will be more willing to step up into the church work for which they have been trained and for whom a place should be waiting or made. It is too often true that these young people who have had several years of intensive training and who are filled with enthusiasm and the desire for service are not given an opportunity to use what they have been so long in acquiring, and then comes the break!

A large amount of thought was given to the discussion of plans for the Convention-Institute at Ferry Beach next summer, July 12 to 20. The details of the program will have to be worked out by the committee in charge, but general policies were outlined, particularly in regard to the social conduct of the gathering. As young people we wish to have our elders proud of our conduct rather than ashamed, and it shall be our effort to give no cause for shame.

The budget was gone over thoroughly and because of the lack of available funds it was necessary to do some cutting, but it was our effort to do the cutting in a wise way, so that our most important projects would not be too seriously hampered. An effort will be made to find some one to take the place of Mr. Shelton in the Texas field, because we feel it would not be true economy to save the money which would be this person's salary to use it for something else. The work is started in Texas and we must carry it on to the fullest extent possible, giving Brother Brooks all the co-operation that we can. He is faithful and we must keep our faith.

Our available supply of literature was reveiwed, and some is to be revised and rewritten, and some new pamphlets will be written as we are able to spend the money. New Junior material and publicity for the membership campaign will be given first consideration.

A crying need for action and service is being felt throughout the country in our organization, and with the hope of meeting this need, to some extent, a memorial has been addressed to the General Convention in which our interest in the establishment of the Department of Social Service was made manifest.

Throughout the Central and West Central States there is a growing demand for a summer institute such as Ferry Beach and Murray Grove, and in order that something along this line may be started, the president was authorized to call a conference of Sunday school and Union representatives of that section of the country. The conference will probably convene in Chicago.

The Executive Board wished to express its sympathy for the members of Dr. Bisbee's family in their recent bereavement and the secretary was instructed to write to them for the Board.

No member of the Executive Board can sufficiently express his regret at the resignation of our Director, Stanley Manning, but we are glad that we had his help and co-operation through four and one-half years of service. It has been of untold benefit for us to be associated with one who is so unfaltering in his duty and who is so willing to serve, and it is our earnest hope that he may find much joy and success in the new work which he goes into February 1st.

Working with Young People

Ruth Owens

I HAVE had only two distinct ambitions in my life, excepting that one which is the sacred possession of every girl's heart. One was to act in the capacity of a lyceum and Chautauqua entertainer, the result, no doubt, of my inherent liking for putting on shows; the other was to be a religious worker with girls. My career in the second ambition began at the age of fifteen as an enthusiast for the work done by the Interdenominational Sunday School Girls Conference. Since then I have been convinced that the first ambition is properly but a part of the second, and from the latter I have never departed, except to include that other species of girls known as boys.

The things I am writing about working with young people are but the result of my own limited experience, for this is all I can truly know. In twenty years I shall probably have changed my mind about a great many things. These are only the convictions of one who still sees through the eyes of youth, yet who feels them perhaps more keenly because they are so near to her own self.

I believe in the Ceremonial of Orderliness. It is my first principle. I try to employ it in all my work, beginning with my desk. It is a poor workman who loses his tools. It is a worse one who does not try to discover them. There is a drawer set aside for a file of *Onwards, Leaders* and *Ohio Universalists*. Books of particular assistance are gathered together on one shelf in the study and there are numerous large envelopes, labeled Advertising, Convention Notes, Recreation, etc. All this helps.

Our whole organization of young people bears witness to an attempt at the efficiency that comes from orderliness. There is a complete cycle of officers. The vice-president, who in many instances is akin to George V in power, is officially the superintendent of the Devotional Department and as such makes a fitting second high officer. There is a superintendent of recreation, in accordance with the newly created national department, who is authority in all matters recreational. Then there is a supervisor of music who is not a member of the Board, but who relieves the devotional superintendent and her leaders of this responsibility in their meetings. In her hands is a list of all the vocal and instrumental talent in the church and it is her duty to confer with the leader and to arrange for the prelude, offertory and whatever vocal music he may wish.

We have recently created a Department of Social Service. Those who have written about Jesus tell us that he "went about doing good." Believing that such simple, homely ministrations are, after all, the only sound basis of social progress, we have dedicated

this department to the doing of those things which bring smiles to childish faces and comfort to weary hearts. As a first step, eight of our young people spent a recent Sunday afternoon singing to an old lady, left entirely alone in this world and very ill. In her younger days young people were often in her home, and one who talked with me afterward told me she had not seen such happiness shine through her eyes in many years. We are now scheduled to give "Justasho," a musical show which we presented a few weeks ago, at the Children's Home and a tubercular sanitarium. Our pastor, Mr. Baner, is conducting a story hour at the Children's Home every week. Who can say what may be accomplished when earnest young people set about to do good?

It is not the place of the director to conduct the religious meeting—or any other for that matter—of the Y. P. C. U. It *is* his business to see that they serve a definite program and that the leader secures the maximum amount of training from his task. Our leaders and topics are scheduled ahead for a three months period. A chart with this outline hangs in the meeting room. Each leader is due in the study to go over his meeting with me some time during the second week previous to the date of his meeting. My assistance is graded according to the needs of the individual. A little interpretation on my part sometimes gives an entirely new turn to a Bible passage to an inexperienced high school student. References to helpful books are given, perhaps, and great care is taken to see that the leader "feels" his meeting in its entirety. On the Sunday before he leads, a poster of his own making advertising the subject for discussion appears on the bulletin board in the lower hall. On the day of the meeting he is responsible for the announcement both in the church school and in the church service. At first there was doubt as to whether the announcement in the church service would not detract from the service. We have found that it does not and that, on the contrary, a dignified, yet enthusiastic, announcement from one of the young people serves the double purpose of training him to appear in public and of acquainting the church membership at large with the activities of the Y. P. C. U.

Preceding our Sunday evening meeting, we have a half hour social period which we call twilight tea. A modest lunch, for which ten cents is charged, is served. A committee of three, scheduled and charted ahead for three months, is in charge. The superintendent of recreation is supervisor of the teas and the funds are handled through a separate twilight tea treasurer.

I am convinced that the responsibility of bringing about a united liberalism will fall primarily upon those who are the young people in our churches to-day. No organization is better fitted to foster this spirit than the Y. P. C. U. As a beginning, our young people have started the policy of exchanging religious meetings with other groups of young people in the city. The plan used is after the fashion of the triangular college debate. Our Union sends a team over to the sister church to lead a meeting, using as a basis for discussion the same topic which a team from that church uses in our meeting, on the same night. This has proved so popular that within a week delegates from six down-town churches will meet in our church to consider the formation of a down-town Union. This Union, when materialized, hopes to hold three joint meetings a year and to unite the efforts of its members in some work for civic betterment.

The Church, to my mind, has the possibilities of an ideal social agency. It has seldom fully utilized its opportunities in this direction. In fact, it has often abused them by its dogmatic and arbitrary assertions as to what is right and wrong in play. Universalists have been less at fault in this respect than many denominations. On the other hand, while we have been less negative in our stand in this matter, we have also been less positive than many other bodies in developing any sort of recreational program. We have given time, money and effort to the good times of our clubs, fraternities and lodges, but we have created an atmosphere around the words "church social" which has branded many of our recreational attempts as church socials to their everlasting detriment. We can make our churches social centers for our young people just as soon as we give them the kind of recreation there that they get in these other agencies. It means work to decorate and make favors and fix and fuss, but it's great fun, and when it comes to you that your young people are actually looking to you for their good time, great will be your reward.

Our field of orderliness must extend, or, better, begin with, the business end of our organization. Nothing gives me a greater sense of satisfaction than to have our young people make their reports officer by officer, and department by department, in the monthly business meeting. Respect for the constitution, money handled only by order and check, and splendid parliamentary decorum are a part of every good business meeting. The president makes it a point to go over the business with me beforehand, but he is the presiding officer at the meeting.

I have no feeling that my work can be classified as most important and least important. The acme of our efforts is not the Sunday evening religious service, neither is it the party that comes Friday night, nor this or that piece of community or denominational work. These are all equally vital members of one body, each part and parcel of the other. All of life is religious! The thought is not new to any of us, but few of us act as if life really were! Let us have religious meetings with a vital truth at their center. Let us make our recreational program such that people will give up any engagement on their social calendar to share our good times. Let us give plays and entertainments worthy of the latent musical and artistic abilities of our young people. Let us show our community and denominational loyalty by our works. Let us *prove* to our young people that all of life is religious.

When one has completed the round of things which apparently constitute his work to the casual observer, he realizes that he has but touched the surface of that intangible something which is his real work. To him who understands young people, the tangible things are but the scintilla of his true mission. To him the quiet talk where youth bares its heart to one whom it trusts, the word of encouragement here, the little confidences taken and given about, oh, so

many dreams that come only to youth—these are the things which truly count. The world's eyes have no access here. These are the things the worker with young people ponders in his heart, the things that overcome all the little heartaches that are certain to be his. It is then he wonders, not at the brazen thoughtlessness of modern youth—to him there is no such thing—but at its marvelous consecration to all that is fine and true and holy in life. Youth is sensitive to the little niceties of life. It responds wholeheartedly to the kindly word, the sweet temper, the understanding smile. Be it ours, who lead them, to hold high these priceless sacraments without which all of life is meaningless.

College Courses

Harold A. Lumsden

THE powers higher up have asked me to write this article for the Young People's issue of the *Leader*. Just why I have been picked perhaps you can tell, but nevertheless I must try to fulfil the request.

It has always been said that college students were of little value as such, that they did very little thinking about anything, above all about matters outside their own campus. In certain respects that is very true, but it is also true of any one else, even though he be a big business man.

However, it can not be said that all college students are of that general type. Many of them do think about things not connected with college life. And not a few of this group are interested in religious matters.

The Student Volunteer Movement is very strong. In one of the largest universities of the Middle West there were three others besides myself in one class that were preparing for the ministry. This particular class had no direct connection with religious work and did not have more than fifteen people in it.

Of these three men I came to know one very well and another fairly well. The man I knew best was planning to enter the Congregational Church. The second intended to work in the Methodist Church.

I had several talks with these boys on the way home from class and I learned much from them. The thing that interested me most was their attitude toward a liberal interpretation of the Bible and liberal Christianity. Having been brought up a Presbyterian, I knew something of the Orthodox point of view.

Both of these fellows were very frank to state that they did not agree with the older views of their churches. They were inclined to look upon many things that their churches called "fundamentals" as very pretty stories but nevertheless impossible. They had taken certain courses, which I had not then taken, that led them to believe as they did. They could not accept the material given them by their instructors and make it agree with what they had been taught in the church.

Both of these boys were wise enough to see that these things did not destroy their religion, but rather changed it. They did not proceed to lose faith in God but really to find God. This God was a new Being entirely different from the one they had had in years gone by.

The remarkable thing about all this, to me, was not that they changed their point of view but that they were still determined and eager to carry on the work of Christ.

They had simply taken what they had found to be true in college work and added it to their religious beliefs, cutting and carving where the two did not fit. Many people in the same position would have thrown away all of their old religious beliefs, even the parts that were worth while.

In the same office in which I work, at college, there are two men, now members of the Unitarian Church, who were once members of the Episcopal Church. It is rather strange that these two men, who had never met until this last fall, both left the church of their birth for the same church and because of the same reason. They left because no one could give them a description or definition of the Holy Ghost. That was the first of the Orthodox strongholds to fall with them. In later years with the advances they made in college and elsewhere they learned to believe in the teachings of a liberal church.

When in high school I knew very well a certain girl who was a staunch member of the Methodist Church. This year I met her again, after not having seen her for four years, only to learn that she was now a member of the Unitarian Church. I was very much surprised, for when in high school she considered any one who belonged to the Unitarian or any other liberal church as of no value at all, in fact, would not even speak to them on the street.

She told me that she had changed her church affiliation because she could no longer believe the doctrines she was supposed to believe. She had started out to look for a church she could work in and at the same time believe in.

The Young People's Christian Union that I attend had, at one time, a rather novel group of members. It was made up of people from the Presbyterian, Methodist, Baptist, Congregational, Episcopal, Lutheran and Catholic Churches. Most of these people are still members of that Union. Several of them are now members of the Universalist Church and still others of them expect to join in the near future.

Of this group some joined the church because the general atmosphere was more pleasant than that of their own church. Others joined because they came to see that the things our church stands for were the things they had believed all the time but never dared say for fear of doing something they should not do.

One of these people was a member of and worker in the Methodist Church. Her parents had always been members of that church and she had never known any other. She was teaching a Sunday school class of little children just about the age when they should be given the principles of the church. The pastor of

the church handed the girl a hand book on these principles so that she might read and study them in order that she might be able to teach them to her class. That was the first time she had seen or heard of the book.

She read it through and studied it carefully. The more she read the more doubtful she grew. This was not the kind of church she thought it was. It certainly was not the kind of church she wanted. She had a talk with the pastor of her church and he could give her no assurance. She had a talk with the pastor of the Universalist church and shortly joined that church.

Of these three different groups I have been talking about there is one thing they all had in common. That was, an understanding that the churches they were familiar with and worked in no longer satisfied them. They did not get out of them what they thought they should get out of a church. The first group, leaders of the church, did not leave because they saw something worth while among all the other parts. The other groups, perhaps more fortunate and then perhaps not, left their old church for a new and liberal church because they could not see anything worth while in the church of their youth, or because they did not care to recognize what, to them, was such a little part of the church's teachings.

Just the other day I was talking with a girl on the way home about certain courses in the department of philosophy. She wanted to know if one of the courses would destroy one's religion. I told her it depended on the religion one has before starting to take the course.

I have at times wondered how some of the students in that course, and others like it, could continue to think as they did. While the course is just an introduction to philosophy and not directly connected with the subject of religion, it leads students to think about religious matters through its discussion of the materialistic and idealistic schools of thought.

I do not believe I could have taken the courses that I have and remained a believer in Christianity if I still believed in the teachings I heard when in the Orthodox Church. But I am glad that I have taken the work I have because I feel that it has given me a better and broader understanding of life in general.

A recent writer in *Onward* stated that as a member of the Universalist Church he had less to unlearn as he studied and kept abreast of the thought of the day. I think that the same may be said of all students in the Universalist Church. They can take courses in college that others could not take, or if they did take would spend many hours wondering over.

It seems to me that there are just three attitudes a student may take to-day as regards his religious teachings and the material he learns in college. First, he may disregard the connection between the two things. He may retain his story of creation and at the same time believe in evolution. In the second place, he may throw away all of his religious teachings and become either an atheist or an agnostic. In the third place he may change his religious views and find some that are in harmony with the modern views of science and philosophy.

I am glad that I can say I am a member of the third class.

Cruising Around These United States

IX Anton Lang at the Clergy Club

John van Schaick, Jr.

ANTON LANG, the Christus of Oberammergau, is a Catholic; the members of the Clergy Club are Protestants. He lives in a little German village; they live in Greater New York. He is a peasant; they are, most of them, university trained men. He makes his living as a potter sitting at a wheel and firing up an oven; they make theirs as heads of great city churches. Why should the Clergy Club give a luncheon in honor of Anton Lang? What could they have in common? What is the Christus of Oberammergau doing in New York, anyway?

Something of this sort was passing in my mind as I crossed Times Square, New York, to the Hotel Astor and took the elevator to the eighth floor and the beautiful East Ball Room.

The usual preliminaries and paraphernalia of such a luncheon! Long corridors and a spacious parlor! Girls selling tickets at $2.25 to non-members and $1.50 to members! (I innocently paid my $2.25, not knowing I was to be seated at the guest table and introduced as a new member.) Prominent pastors known through the length and breadth of the land arriving and checking their coats like the rest of us! Dr. Laidlaw, the able secretary, moving about, making people acquainted and simplifying complexities! Timid looking men with refined faces standing alone in corners! Fat men with jolly jowls slapping each other on the back! Old timers having a bit of a gossip while they waited! Outside the roar of New York around its busiest center and at the noon hour!

All at once, appearing alone, Christus stood in the midst of us. One took his hat and coat, another talked to him in German, a third began to present some of us near by to him.

The last time I had seen him was in Oberammergau in 1910. He had the same pure, gentle face, and uncut brown hair. His beard was trimmed as most of the pictures represent the beard of Jesus. His manner was both modest and self-possessed. He was friendly —with a beautiful winning smile.

It was obvious that his face was thinner than it had been fourteen years ago.

Then while waiting to go in we began to dig up facts long since forgotten by most of us from men like our own Potterton of Brooklyn, who do not seem to forget anything.

The Passion Play has been given every ten years except when interrupted by war. It was first given at Oberammergau in fulfilment of a vow made in 1633 in a time of terrible pestilence. The nearby monks wrote the text, the parish priest revised it, the village

schoolmaster wrote the music. Since the presentation of 1890 it has attained its world wide fame. Dr. J. J. Lewis, a Universalist minister, through his illustrated lectures did as much as any one man to make it known in the United States.

Oberammergau is a villege of 1,400 people, sixty-four miles southwest of Munich, in Bavaria, Germany. It is on a little river, the Ammer, and surrounded by lovely mountains. They now have an open air theater seating 6,000. The peasants make toys, rosaries, crucifixes, images, pottery, to earn their living, but for a year or two every ten years the main business of the town is the play. Seven hundred take part in it. Not to be allowed to participate is a disgrace. It is regarded as a religious service. They won't permit it to be commercialized; all profits help finance the next performance. The part of Christ is regarded as the highest earthly honor.

But what are they doing here in this maelstrom of New York? Again it is the war. They couldn't give the play in 1920. The terrible war, felt in all its devastating cruelty even up in the quiet valley of the Ammer, had been too recently ended. But they tried to put it on in 1922, and by the "foolishness" if such it be of keeping their word in a world which went to pieces economically, they ruined themselves financially and jeopardized the Passion Play for all the future.

This is the story as we found it in a program:

> "Oberammergau did not, on account of the unsettled state of the world, attempt the Passion Play when it fell due in 1920. But it again gave the play in 1922. Not only did the community go deeply into debt, but the people repainted the houses, grown dingy in the lapse of war, and laid in food supplies for the visitors. The price was fixed in paper marks. Although the mark continued to decline so that the price of three days' board and lodging and admittance to the play, all first class, amounted only to 45 cents in American money by the end of the season, the agreed price was not changed. Anton Lang's honorarium for his long period of preparation and labor amounted to but $3.41 cents in American money at the prevailing exchange rate. Although a great artistic success, the play was a financial disaster. It left the town bankrupt. Such is the present status of the Passion Play in Oberammergau."

This is the story except we must add that when friends saw what was happening they advised the village authorities to change rates as the mark changed, but these simple villagers had advertised to the world what they would do and would not "change" or "alter" or "modify" or "revise." It went hard with them, but there is a reaction to that kind of "foolishness" which means world-wide admiration and respect.

To help them get back to a sound basis they had the advice of clear-headed, kind-hearted outsiders, mainly Americans.

They were driven to what was to them the "dangerous and desperate expedient" of sending their leading men to America to stage an exhibit of their art and get orders to keep their fellows villagers busy. "America," they said, "knows about the Passion Play, but does not know about the workmanship of our artists."

The ruin of the village, however, was only a part of the vaster ruin of Germany. Thousands of children in valleys like the Ammer and all over Germany were under-nourished—some in danger of starvation. "We will try to raise a fund of a million dollars," they said, "both for Oberammergau and wherever there is need."

For two weeks that exhibit has been going on at the Grand Central Palace. Luckily I had time to get in to see it. To-night, in four special cars, the peasants and their exhibit leave for Cleveland, Cincinnati, St. Louis, Chicago, Baltimore, and Philadelphia, winding up their tour in Boston, April 7-19.

All these things and many others we talked about this noon and looked up this afternoon.

But "to get back to our mutton," or the luncheon, which proved to be casserole of chicken.

At the speakers' table there were Milo H. Gates, Episcopalian, presiding, Bishop Darlington of Pittsburgh, also Episcopalian, Bishop Luther B. Wilson, Methodist, Dr. Charles E. Jefferson and Dr. Samuel Parkes Cadman, Congregationalists, Dr. Wm. Hiram Foulkes and Dr. Anson P. Atterbury, Presbyterians, Ludwig Nissen, chairman of the Executive Committee of the Oberammergau Reception Committee, and Herr Anton Lang.

In the assembly, seventeen Protestant denominations were represented. Two or three Jewish rabbis were guests. From my vantage point I saw Minot Simmons the Unitarian, Potterton of the Church of Our Father, Frederick Lynch, editor of *Christian Work*, Dr. Anthony of the World Alliance for International Friendship, Dr. Woelfkin of Park Avenue Baptist Church, a modernist to whom John Roach Straton has just given a page in his last book, "Who's Who in Hell."

So in talk with Atterbury and Cadman, both charming men, about Murray Atwood and Hall and Newton and St. Lawrence University and Tufts and clams and Cobleskill, Schoharie County, N. Y., where Cadman lectured, and Oberammergau, and Coolidge, and flashlight pictures, and what not, we came up to the speeches.

Dr. Milo Gates, the president, made the first address. He said: "All of us are interested in the peace of the world. A hopeful source of peace is art. We sing Christian hymns written by Sears the Unitarian and by the great Catholic writers. The art of song brings us together. The chief art of the Church is wood carving. We have here in Anton Lang, a representative of a school of wood carving to which we owe what is highest in the art. Never has this club entertained anybody with so world-wide a reputation as Herr Lang." Then Herr Lang arose—a stranger in a strange land which only lately hated Germans, and does not understand the mass of them yet, and in an unfamiliar tongue made his simple little speech.

"I thank you for your welcome," said he, "I feel greatly honored to be here. You must excuse my English. It is not good. I have had opportunity to speak English only as Americans have come to our village. The rest of the time we speak German. Now I will learn it. I am a simple Bavarian. I never thought in all my life to come to America. But conditions are bad in Germany. They are especially bad in Oberammergau. Our work produces wood-

carving, pottery, paintings. Such things are luxuries. Germany can not buy luxuries. Our Passion Play depends on our work. I wish you could all understand how hard it is for Germans to live. We have had a fine welcome here in New York. We understand America better than we did in our homes. My comrades and I are greatly touched. We wish you all a happy, prosperous New Year."

It wasn't much of a speech, but it was all that was necessary. It did the business. It aroused our interest and sympathy. Then came Dr. Samuel Parkes Cadman, one of the great figures of the modern pulpit. "Jews and Christians here to-day," he said, "are a unit in what Herr Lang represents. We all unite in our devotion to the expression of religion in art, in poetry, in symbolism, in literature. In the work of the artists we see more of the real magnitude of our task than in the work of the doctors of divinity. These peasants have done a work for God, for the Church and for the brotherhood of man.

" 'I will still believe in God,' said a great Frenchman, 'if you will stop trying to define Him.' I caught something of that at Oberammergau."

"Another reason why we welcome Herr Lang is that he represents the Germany all of us have loved, the Germany to which we owe so much, of Goethe, Schiller, Kant, Beethoven. We appeal from Philip drunk to Philip sober. We turn back to that which we believe to be eternal in the German character. We want to see this old democracy of Germany rule Germany.

"We welcome Herr Lang because he speaks for the poorer people of Germany, especially the suffering children. Out of our abundance let us minister to them.

"Think to-day of the suffering of all those who represent the intellectual life of Germany. Nothing becomes Great Britain more than the way she is taking the lead to help Germany.

"We welcome him because we want to see the Passion Play in all its simplicity maintained in those Bavarian hills, untouched by the vulgarity of the great roaring world outside. If they had not lived so near the other world they would long since have commercialized it. They have refused large sums to let the play be brought into the dirty welter of the pictorial world. Let us see to it that they have our help in an hour of need."

As I finish this little "story" whirling away from New York at sixty miles an hour, rain pelting against the windows, little towns flashing by in a world of inky darkness, I ask myself what vivid impression, if any, remains of this day.

It is an impression of the amazing poise of a man, and of the amazing kindness of a great modern, pushing, jostling city.

I said to Dr. Atterbury just before Lang arose to speak, "Think what a tremendous change from the streets of Oberammergau to the streets of New York —from his work bench to this."

"The most remarkable thing about it all," he replied, "is the calm way that this simple German peasant adjusts himself to it. There is in him a consciousness of power, a mastery of circumstance and environment." Such ought to be the poise of the Christian—the man who tries to live like Christ.

The other thing, the greatness of New York, is not new to me. New York is many-sided, but most visitors see but one or two sides. Even many New Yorkers have no comprehension of the soul of a great city.

In New York at holiday time, always difficult for meetings or exhibits, a committee headed by George Gordon Battle, Governor Smith and Mayor Hylan, yes, Hylan, in simple justice I must set down his name, has helped these players clear $65,000 in two weeks. The Waldorf Astoria and the Savoy Hotels took care of the visitors. Artists, authors, preachers, editors, co-operated to advertise them. The masses supported them. I stood in the exhibit to watch the placing of an order by a young business man of Newark for a crucifix which he is to present to an orphanage. He understood no German. Emanuel Lang, the wood carver, understood no English. But their minds met, and it was heartening to see the play of intelligence and sympathy on their fine faces. There was only one point of difficulty, not price, not design, not time of delivery, but that Newark was not New York.

The welcome has been generous. The response has been creditable.

The papers to-night quote some of the leaders of this pilgrimage who were interviewed as they closed the exhibit at the Grand Central Palace last night.

"From my heart," said Anton Lang, "I thank the New Yorkers for their co-operation and their generosity. A dream has come true. A terrible condition of things at home has eaten out our hearts since we arrived here, but we take renewed courage at the magnificent response of the public here.

"As for this great city, it is bewildering. The giant buildings, the ceaseless coming and going, the magnificent scale on which things are done, all are so overpowering that I can scarcely express an opinion of them. But none of this bigness impresses me as does the bigness of the American people's heart."

Andreas Lang, Sr. (Saint Peter), veteran of all the players, arose from his work bench and stepped out of his house. The shaggy gray hair and beard, the blue coat enveloping his sturdy figure, helped the illusion that it was indeed the Saint upon whom the Church was founded who was speaking:

"I have a message for the American people. Tell them that we Oberammergauers came here with an unfaltering faith in God. We came in our darkest hour to seek help and we have found it. He has helped us in our undertaking. We can no longer be doubting Thomases, for He is in our midst, and even as He bade Thomas lay his hand upon His wound, so He has proven the reality of His presence to us. We sought our Lord and have found Him here in a foreign land. His love has guided us here among these fine American people at whose hands we have met with naught but kindness. We thank you, all our friends, those of you who have been so generous, those who have grasped our hands with such warmth, those who have helped us. And now a word for your city. *Es ist grossartig—kolossal!* The buildings seem higher to me than my beloved Bavarian Alps."

So St. Peter found the Lord in New York.

Universalists throughout the United States will

want to help these Catholics find Him in their own communities.

Americans will want to help Germans.

Christians will feel the call of fellow Christians.

And simple manhood and womanhood, irrespective of race or creed, will follow the example of Rabbi Grossmann of New York who went to the Clergy Club in response to an invitation which said:

"This luncheon has been planned in tribute to the purity and simplicity of a consecrated life; the fidelity, through centuries, of Bavarian villagers to a community vow; and the well conceived efforts of kind American hearts to abate the unmerited suffering of innocent German children, born since the outbreak of the Great War."

On the 5.45 *B. and O., January* 2, 1924.

The Youth Movement in America

Cornelius Greenway

AS one of the 7,400 delegates representing their respective colleges at the Convention of the International Student Volunteer Movement at Indianapolis I am glad to bring before the many readers of the *Leader* the spirit of that splendid convention.

When we hear about "Youth Movements" we are too ready to think of the much talked of "Youth Movement" of Germany. Our press does not like to acknowledge that we, too, have a mighty movement on foot among the youth of America. I do not know the reason for the silence, for all must see that the youth of to-day are of a very progressive type. Some may say, heads shaking, "I don't know what the world is coming to," but I am inclined to be very hopeful about the future of the world. The time has come when the youth will no longer follow the advice given them by their elders. Our elders call us "unpractical dreamers." They tell us that we can not make the world over, nor change human nature. We are not so sure about this. We are sure that we have a vision to realize. We know that our elders have little to say about the condition in which we find this world of ours. We, as college students, are intensely interested in social problems. We can not help noticing Russia's condition, the starving population of Germany, the attitude of France toward the Ruhr, the vast army of unemployed in England.

Listen to what Dr. Sherwood Eddy had to say about our great United States: "Are we 98 per cent all right in America in the matter of racial autocracy? What treatment have we meted out to our 14,000,000 foreigners and our 12,000,000 negroes? Since 1885 we have had some 5,000 lynchings, an average of two a week, or 100 a year. The K. K. K. is an utter denial of brotherhood, with its dictatorship, its secrecy, its racial supremacy and class war. In the state of Indiana, in Ohio and certain other states I have found well-meaning Protestant *ministers* and laymen leading in this movement against the Jew, the Catholic, the negro, the foreigner and the liberal. We owe more to the Jew than to any other people in the world, more even than to the Greek or Roman. And to one member of that race we owe more than to all of the rest of humanity combined. Can we, in the spirit of Jesus, start a campaign of race and religious hatred against the brethren of our Lord?"

As you may see from this the Student Movement Convention went straight to the point. The college men and women assembled there challenged the world. American youth is in revolt against authority and against the exploitation of the many by and for the few. It is a revolt against autocracy in all its forms—intellectual, political, industrial and racial.

I am sure that a great many will welcome the challenge of the Student Volunteer Association, for it is a good sign when youth does its own thinking. You may disagree, but I am inclined to think that the young people have a very clear conception of what is right and wrong, they have high principles of fair play, and because they are students, they are made to think for themselves. The college professor does not do our thinking, all he does is to assign us lessons, and it is up to us to work them out.

The readers of the *Leader* should know what the six problems were that we discussed so freely during the Conference. It may be a great incentive to the Christian ministers of our churches to make them realize that youth has a thinking religion with Jesus as the leader. This was very clearly shown at Indianapolis, for there Jesus was the very nucleus of all the convention; and all the problems that were before us were approached having the attitude of Christ in mind.

These were the questions that were freely debated for several hours:

1. What should students do now about war? In case it comes about should they take part, or use passive resistance?

2. Are measures of force profitable in suppressing crime, immorality, in overthrowing opposing or dangerous beliefs, in inter-class, inter-religious, inter-racial struggles? How about going to the length of terrorizing measures such as hazings and lynchings?

3. Shall negroes, Jews and others be admitted on a basis of equality into classrooms, eating places, dormitories, social affairs, "frats" and athletic teams?

4. Can Christians conscientiously engage in any life work on the profit basis? Without the incentive of competition for money, position or renown can we count on the work of the world being done?

5. Are we justified in imposing, directly or indirectly, Western civilization and Western Christianity on other peoples by colonization and missions?

6. What shall we do with the question of immigration? Is America justified in her policy of Americanization?

Question 1 had a great reception. You may have seen such statements as these in our daily press: "Disgusting spectacle at Students' Volunteers Convention" (statement made by Commander Ball in the *Indianapolis Star*); "Pacifist fight due on Student Convention floor to-day" (*Indianapolis Star*); "Calls

flag a rag" (explained in small type at the end of the paragraph that the speaker said "that he meant no disrespect to the American flag, but had referred to it only as a piece of cloth which should not be held sacred above Christian ideals."). There are many readers who judge the author of a statement by the headlines, without going further to read the whole article.

The Convention divided into fifty-three groups for discussion. Speakers enumerated the many causes of war and presented several plans to prevent it. All the speeches were of two minutes length and the pacifist speakers received much applause and commendations from the delegates.

You must not believe the figures given by the press, for those referred only to the group of the Sunday afternoon meeting at the Second Presbyterian Church, Monday afternoon the whole fifty-three groups had their debates upon that question and the pacifists were greatly in the majority.

Dr. Eddy said: "Nothing can be accomplished in the way of lasting peace through the efforts of war, and no war can be propagated if the truth, the whole truth and nothing but the truth be told about its purpose."

The Convention did not hesitate to express its feeling, as one may judge from the statement made by the State Commander of the Indiana Department of the America Legion: "People who have scoffed at the American Legion's assertion of headway being made by the communist and pacifist doctrines among student bodies, should now have their eyes opened."

This statement leads people to think that there was something like "the spirit of the mob," but the truth is that these 7,400 delegates, young, strong, and eager, are willing to stand in college for "peace on earth, good will toward men," and to live sacrificial lives thereafter. Think of this, if you please, ninety-five per cent of the world's adult Protestant missionaries are drawn from this source, that is the Volunteer Movement.

The sentiment of most of the students was that it is far more becoming a Christian to die for the principles of peace, than to die for the principles of preparedness and war.

These delegates were not all American born, about forty-three nationalities were represented, and they had all come for the purpose of joining the "constructive revolution of Jesus."

The *Indianapolis News* in the Dec. 31 issue in its editorial on "The Question of War" said this: "The spirit that prompted the action seems to have been a compound of communism and orientalism, delegates from China and India being conspicuous and influential. Of course, these men know nothing and care nothing about the debt which Americans of this generation owe to the brave men who made, defended and preserved this nation—who died that it might live." I am an ex-service man, was one who waived exemption in the draft. I was a neutral nation's citizen and therefore did not have to go. However, I went, and I have nothing to regret about that. I do, however, wish to say that we went to war because we were told everywhere, even in the churches, that this was "a war to end war." But the politicians did not keep faith with those who now sleep beneath the poppied fields of Flanders, for instead of working towards peace, they are striving for a new war by sowing the doctrine that always helps to promote war—"Be prepared." If I prepare for a fight, my next door neighbor will too, and this same holds true with nations.

I am writing this article to let the thinking people know that there is a "youth movement" on in America and the sooner the nation realizes this, the better it will be for all concerned. We as Christians should go about preaching the Gospel of Peace, not hatred, jealousy and suspicion.

Tufts College, Mass.

The Y. P. C. U.

Carl A. Polson

THE Young People's Christian Union has made a worthy contribution to our denomination. The record of its achievement makes a bright chapter in the history of our Church. I agree heartily with all the kind things that have been said concerning it. I appreciate the worth of all young preachers that have come from its ranks or whom its activities have been the means of heading toward the ministry or other places of leadership in our Zion.

The State and National Conventions of our young people are inspiring events. The spirit and methods of these gatherings might well serve as a pattern and example for all our Conventions.

But there are one or two weaknesses that the Y. P. C. U. might do well to overcome. The first is the local devotional meeting. To me these are the most colorless and uninteresting affairs imaginable. These I-Love-Jesus meetings are totally lacking in vigor, enthusiasm or inspiration. Why our young people should conduct an imitation Orthodox prayer meeting without even the Orthodox fervor is beyond me, unless it is because the Baptist Young People's Union, Christian Endeavor Society, Epworth League, and other Orthodox young people's societies are so conducted. As a matter of fact, I think one of the means of retarding our growth has been our proneness to imitate instead of striking out boldly along original lines. Let our young people's meetings take on an air of robustness, where questions of social service and human uplift may be studied and discussed, so that all attending may gradually be impressed with the idea that they are partners of God in the great enterprise of world building.

And this leads me to my second observation, namely, that there seems to be a growing tendency of late, on the part of the Y. P. C. U., to consider itself a sort of separate organization from the Church instead of a vital part thereof. "For Christ and the Church" was the old motto of the Y. P. C. U., but I

have listened and looked in vain for a restatement of that pledge within recent times.

At Providence we were memorialized as to what was expected of the denomination as a whole with reference to the young people. In Illinois, I was plainly told by one of the former leaders of the young people that I was wrong in my contention that the Y. P. C. U. should serve the Church. She declared it was the other way. Perhaps I am mistaken, but I am not yet convinced of my error. If the denomination is to appropriate money for the Y. P. C. U. work, it is entitled to more in return then merely new demands for more help.

Again I say, the young people of our Church are a splendid group. They have had a fine leader in the person of their one and only National Director. They have done well, but in the pride of their past achievement let them not forget that the road leads ever through the land of loving service, even as the great leader of us all came not to be ministered unto but to minister.

Of course all Unions are not alike. I know of one or two where there is more jazz than service. I know of one where service is all in all. It is for the purpose of encouraging the latter that I have dared write as I have.

Religious Education---Its Scope and Its Limitations

Willard L. Sperry

EVERY age has its own characteristic method of approaching and attempting to solve the perennial "problem of religion." At the present moment our faith is pinned on that process and practise which we call "Religious Education." But no one method of religious thought and practise has ever plucked the heart out of the mystery, and each new method is liable to examination and criticism.

What about "Religious Education?" Here are two terms married as a single phrase. Of itself that proves nothing and announces nothing. No theologian is quite clear as to what is meant by Religion, and certainly the pedagogues are not agreed as to what is meant by Education. We do not, therefore, simplify our case and solve our problem by thus increasing the unknowns in a single equation. The theory that two can live together more cheaply than one is an exploded fallacy of domestic economy!

But in so far as we have meanings for these terms and for this phrase something of this sort is implied—Religion is man's experience of oneness with God. Education is mastered knowledge, in general making for life more abundant, in particular providing the stuff and technique for a vocation. Religious Education, therefore, would seem to be the mastery of that knowledge which makes toward an experience of Religion.

We may as well launch into our problem at once with the statement made by George Tyrrell that what one man can teach another man about Christ and Religion is very little. "Life itself is the only schoolmaster that leads us to Christ." Religion is an art, and not a science in the severe sense of the word. It calls for creative contributory effort on the part of the believer, and can not be imparted as the multiplication table is imparted. Religion, also, is the intimate and personal stuff of a man's inner attitudes and dispositions, and can never be a way of taking life apart from himself. Religion, therefore, may be "caught," perhaps, as fire spreads, communicating itself as the felt contagion of personal conviction from man to man, but it can not be "taught" by any rote. Morals may be taught, theology may be taught, and both may serve the spiritual life. But the thing itself is fashioned out of life in the world. We can not teach religion as we teach many other subjects. We must trust life to suggest both the need of religion and its personal nature.

Having made this initial qualification we may proceed to one or two basic propositions. The first is a negative one, and yet it is perhaps more important than any positive principle which may be announced. The Christian Church to-day may not teach as the truth of religion or as truth pertinent to religion statements as to facts alleged to have happened in the order of nature or in the course of history which do not bear the approval of the open and common mind of man, and which must at some later time be unlearned with pain and suffering.

Most of the religious misery of the human race has been caused by such teaching. Generation after generation men have had to unlearn and forsake propositions of this sort, and in so doing they have been led to suppose that they had "lost their faith." We need to distinguish sharply between man's progressive understanding of the laws of nature and the course of history on the one hand and the authentic stuff of personal religion on the other hand. In other days men thought that prophets made axes float at will. To-day we question the buoyancy of axe-heads. How can personal religion—one's sense of communion with a God—be affected by the one theory or the other in any radical way? So with all that body of incidental and primitive science which appears on the pages of the Bible. That is not the essence of religion, and we have no business to teach it as such. We may not prejudice the religion of to-morrow by making these false identifications in our religious teaching to-day. What we need is a definition of religion intimate and vital enough to be free of bondage to archaic science.

A second proposition follows. We can impart certain facts and truths—the stories of men who clearly had "got religion," the laws of the inner life and of character, the record and results of religion in societies of men, to the end that we can help youth understand what this interest is, and more particularly to identify as such their own seasons of religious experience.

Religion faces this dilemma. Every man needs a religion before he is done with life and yet no man can anticipate that need vividly in advance. How give him fully that which he does not now know he needs? There is no cheap and easy solution of this

contradiction at the heart of the business of passing religion on from generation to generation. Jesus faced this dilemma when at the last he said to his disciples, "Watch, for ye know not." He could not say more.

Religious Education can not attempt to do what Jesus had to leave undone when he laid down his teaching ministry. But the disciples took with them on into their work in the world the memory of some words he had said and some things he had done, as of his own person and presence. What he had said and done they knew later, as his truth came to life in their own subsequent experience. What was once an external word and an external event passed within them as the truth of their own lives.

Religious Education can do that. It can provide in advance the stuff—the reliable information—which will make the eventful religious experience credible and permanent. It can teach a child the Lord's Prayer and the Commandments, the Twenty-third Psalm, the thirteenth chapter of First Corinthians, the Beatitudes. These will never have to be unlearned. Life only makes them good to us, as they are verified in experience.

The body of seasoned information, which any modern and tested program of Religious Education imparts, is like the wood laid on the altar for the fire. God sends the fire from heaven in His own time and in His own season. Religion always has this quality of being "given," not won or achieved. But when the occasion gives the authentic inspiration it will find in the religiously well educated person a whole body of waiting knowledge that kindles into personal conviction. A life devoid of such discipline and without such knowledge never really kindles permanently to the things of the spirit. That, perhaps, is what we are trying to do in our teaching program in pulpit and church school. We are trying to get rid of the slag and the dead wood, the "non-combustible" stuff of out-worn theologies and discarded sciences, and to lay on the altar of the human life an ordered body of tried and proven truth which may become the eventual stuff for personal religious experience. Whatever can not thus waken and burn in response to the experience of life in the world as we know it falls outside our program of Religious Education.—*Onward.*

* * *

THE REVOLT OF YOUTH

In the "Revolt of Youth" Stanley High has endeavored to cover the various manifestations of the Youth Movement in England, Central Europe and in Asia. He feels strongly that in this widespread surge of constructive idealism there is the energy necessary to rebuild the wreck the world has made of itself. But not on the old plan. The youth of to-day have been bitterly disillusioned through their experience of the war and they are building for themselves out of their disappointment and lost faith a new set of values. Artificial hates and patriotisms they tend to discard and to place the emphasis instead on those things of the spirit which all the youth of the world have in common. They are seeking desperately a simple, untheological religion, education and understanding of their fellow men.

In his chapter on England Mr. High outlines the work of the Workers' Educational Association, the "educational side of the labor movement." The purpose of the Association is to provide adult education among the laboring classes. Organized on a federal basis, it has branches all over England and classes have been organized in town and agricultural communities. The tutorial classes, which are the most advanced and which extend over a three year period, have been declared by the minister of education to equal in scholarship the honor standards of Oxford and Cambridge. University tutors are eager to lead them because of the earnestness and response which they meet with from these men and women who work, many of them, ten hours each day at hard manual labor before they meet for study. The subjects taken up are of little vocational value—history, literature, economics and psychology. This shows, thinks Mr. High, that "the young workingmen of England are revealing a new faith in a liberal education as the road over which they may find a way to a new world order." And there is no doubt that this movement is a marked advance in democracy. The universities no longer have the monopoly of higher education and the line between the intellectual class and the industrial class is becoming less distinct.

All over England, according to Mr. High, a constructive spirit is taking the place of pessimism. The students in the universities in particular are revolting against the old order and the change in their attitude toward life is manifest in the liberal tendencies which are cropping out vigorously even in Oxford, the stronghold of conservatism. "This liberalism," says Mr. High, "springs from a determination that some permanent good shall come out of the war and from the suspicion, not confined to students, that the present leaders and the present methods in world affairs are incapable of bringing such a result to pass."

Mr. High's presentation of the Youth Movement in Germany is not exactly comprehensible. There is too much included in the chapter that is neither revolt nor youth. It is easy to understand the "*Wandervoegel,*" those groups of "back to nature" boys and girls who tramp the hills singing folk songs and whose aim is "to form their own lives in sincerity and upon their own responsibility," as a movement of revolt, but that the German National Youth Union or the Catholic Movement should be so interpreted seems like stretching a point. On the national committee of the first are "many prominent personalities of the old *regime,*" and the object of the Union as a whole is "to uplift its members morally and strengthen them in a love for the fatherland and in those qualities which will fit them to take an active part in the reconstruction of Germany." The aim of the Catholic Movement is "the education of youth to the Christian world view as represented by the Catholic Church." These no more constitute a revolt of youth than do the Christian Endeavor, the George Junior Republic or the Boy Scouts. They are merely organizations whereby the older generation may inculcate their ideas and ideals in the younger generation, and are, moreover, distinctly political in tone.

On the other hand it does seem apparent that the German Youth Movement is pervaded by religious enthusiasm which, unsatisfied by any of the organized forms of religion, seeks an outlet in a joyful, pantheistic faith and denunciation of all impurity. Many of the organized groups debar smoking and drinking, and there is high feeling against unclean literature and plays and modern dancing. Everywhere they are seeking spiritual values and turning away from materialistic concepts.

Mr. High points out that university circles are monarchic in sentiment, with no liking or loyalty for the republic. According to him most of the students hold the old imperialistic view of international relations and hate their enemies of the world war with a definite and seemingly permanent hatred. Mr. High attributes this attitude to the fact that the student looks back upon his security under the old order of things in which their position was assured, with envy, and also to the influence of the great number who were officers of the army and who foster the nationalistic. He does not make it clear why the young veterans of England should be foremost in working for international understanding and good-will and the veterans of Germany be affected in exactly the opposite way. The reader would have been relieved to have him offer some explanation for this contrast which, on the face of it, is so difficult to understand.

The *Studentenschaft* is an interesting postwar development of German student life. It is "a national, self-governing and self-supporting student democracy," and has set about to work out four schemes of co-operation: securing economic assistance for the students, creating greater social and spiritual co-operation among them, the co-operation of students with university authorities in school government and the arrangement of curricula, and the cultivation of international student relationships. The great majority of German students, a favored subsidized class before the war, are now faced with destitution, and the "self-help" arranged for by the *Studentenschaft* is of tremendous value to thousands of them who would otherwise be forced to give up all thoughts of study. A significant aspect of this "self-help" is that soft jobs are no longer popular and have been abandoned in favor of manual labor. And students are urged to learn a trade in addition to their profession. Behind this there are mixed motives, economic necessity and the desire to bring about contact between the students and the laboring classes. Between pre-war Germany where a working student would have forfeited his social standing, and the present conditions where manual labor is a mark of self-respect, there is a great gulf fixed.

Czecho-Slovakia Mr. High calls the "student haven of central Europe," because conditions are fairly stable and the government tolerant, and students of all nationalities have flocked to Prague to finish their education when they found conditions intolerable in their own countries. These thousands of students, of conflicting political interests and imbued with racial prejudices, have achieved a degree of co-operation and mutual helpfulness that may well give pause to all the clashing nations of the world. The housing shortage was the greatest evil these students had to face and they solved the difficulty in part by building their own dormitories. Daylight being all given up to lectures and the labor necessary to self-support, the students worked at night on these buildings by electric light.

> "The student colony at Letna, like the German *Studentenschaft*, is the product of dire need. But it is much more than a dormitory. Organized labor in Prague sent its representatives on holidays and during strikes to aid the students, and they returned with new viewpoints. Three thousand students, knowing there would be accommodations for less than one thousand, worked in its construction for their fellow students. Students of engineering and architecture—those who were better off financially—postponed the completion of their university courses in order to direct the work. It stands to-day as the expression of the spirit of youth—the spirit of determination in the face of impossible tasks, the spirit of unselfish co-operation in the midst of bigotry and prejudice and intolerance."

Mr. High calls his chapter on Poland, Austria and Russia "Youth versus Chaos." In it he tells of the struggles of the students of these countries, fighting not only for education and the opportunity to study but for very life itself in the face of hunger and cold and persecution, undergoing the most rigorous hardship with steady courage. But there is a lot more than youth offsetting chaos. The professors in the universities who kept their classes going through grim determination alone, without salaries, without text-books, without buildings; the "invalid soldiers, women and children" who helped feed the city of Vienna by raising 2,500 wagonloads of vegetables in gardens around the city; and the laborers who built "The City of Peace" in the hunting park of the former Austrian Emperor —these are all forces set against disintegration and degeneration, which deserve due credit along with "youth."

There is a chapter included in the book by Dr. Samuel Guy Inman on the Youth Movement in Latin America in which he calls particular attention to the recent combination of students and workmen in Peru and Argentina and some of the other republics. Together these two elements are working against the reactionary forces and in several instances the governments have become very fearful of their combined strength. Dr. Inman's discussion of the Latin American attitude towards the United States is particularly encouraging. He has found that the traditional antagonism has to a great extent disintegrated since the war. The younger generation were impressed by the ideals which drew our youth into the conflict and are concluding that North and South America have much in common. Dr. Inman thinks that they are developing more rapidy and thoroughly than any other part of the world a strong spirit of international brotherhood.

The chapters on China and Japan are written to show the part youth has played in the development of modernism in these two Eastern countries, forcing the Renaissance Movement in China and plunging Japan into a new civilization. Arthur Daniel Berry, who writes the chapter on Japan, is comforting in his assurance that the youth of Japan are totally antimilitaristic in sentiment, many of them going much farther than the average Christian and holding distinct non-resistance principles. These who chatter so glibly about the menace of Japan would do well to read this interpretation of the Japanese by one who knows them well.

Mr. High closes by denouncing the American politicians who plunged American youth into a "war to end wars" and then discarded their slogans and dropped idealism like a cloak as soon as the dirty business of fighting was over and the affairs of the world once more ready for manipulation. His disgust and denunciation are just enough, but when he lays all the blame at the feet of those who rejected the Covenant of the League of Nations which "expressed the sincere attempt of a few statesmen to build a new world-structure somewhat resembling the idealistic blue-prints which, for war purposes, had been drawn," we accuse him of unfairness. To assume that all the remnants of idealism which were left were fluttering from the banners of those who championed the League, and that all those who opposed it were hypocrites and quitters, is to be unjust, however one may feel about the worth of the League. Stooping to attribute unworthy motives to his opponents does not help the author toward a clear exposition of this stand.

The obvious and only way out of the seething mess the world is in, as Mr. High indicates, is for everybody to get acquainted. "Unhampered inter-association of different peoples inevitably creates an appreciative understanding which, for purposes of war, proves an embarrassment." And this association and brotherliness must be achieved by the youth of the world. They have gone far in this direction in the last few years and they are ready and eager to go on. Everywhere, with few exceptions, the feeling of youth runs high against war, and everywhere there is the "widespread faith in Jesus Christ, but little belief in the organized expression of his spirit." Let the youth of the world unite on this platform. Mr. High proposes a League of Youth, and, indeed, this unity of spirit which they have gained through the great experience and disillusionment which they have shared in common is too precious a thing to be wasted. For from youth alone can be drawn those "men with the power of sustained indignation" needed to remake the shattered world.

D. H.

* * *

YOUTH AND WAR

In regard to war four issues were before the convention of the International Student Volunteer Movement. The decisions of the 7,400 delegates were said to represent the views of a million or more young men and women of the United States.

The extreme preparedness thinkers and the extreme pacifists worked hard at the convention to get their views adopted. Four issues brought before the Convention embodied every shade of opinion, from an endorsement of preparedness to approval of non-resistance and a declaration that "henceforth war is an utter denial of Jesus' way of life."

The statement that represented the predominating sentiments of the delegates was:

"We believe that war is un-Christian, and that the League of Nations is the best means of preventing it, but we would re-

sort to war in case an unavoidable dispute had been referred to the League or World Court, without successful settlement."

Of the 7,400 delegates present, some 6,000 supported this principle in response to a request from the platform for a show of hands.

On this issue the speaker was Wendell Berge, a student from the University of Nebraska. The principal points in his address were that lack of world organization is the fundamental cause of war, and that the world is essentially a single economic and social unit, for which no world organization has been provided.

On the issue : "We believe that preparation for the emergency of war is the best way to avoid war, therefore we urge our nation so to prepare that any future war shall be brought to a speedy and righteous termination" between 250 and 300 delegates voiced their approval. The argument for a declaration along these lines was advanced by H. McAllister Griffiths of the University of California and Princeton Theological Seminary. He said in part:

"You can not prevent war by declaring against it. History shows unpreparedness is a breeder of war and, for an example, I have only to cite the partition of China by the world powers. Preparedness reduces war to a minimum."

Another position taken by Theodore Sargent of Boston University was represented in the following assertion:

"We believe that war is un-Christian, and should be abolished through a process of education, but that nonresistance is now impracticable, and that occasions may arise wherein it is our duty to engage in war, after all means of prevention have failed."

Four thousand delegates voted "Yes" on the foregoing statement. It was pointed out that it approached in sentiment more nearly the winning view than any of the other stands taken by the students. In defense of his position, Mr. Sargent said:

"That war is un-Christian is fundamental. Education to overcome any evil is also fundamental. Nonresistance is not practicable. The ideal of peace must be attained, as all other ideals have been attained, by education of the masses."

The last speaker on war was the Rev. Allan A. Hunter of Union Theological Seminary. He expressed the view of those groups which had taken the stand that "We believe henceforth war is an utter denial of Jesus' way of life, ineffective as a means of settling differences between nations; therefore we declare our resolve not to sanction or participate directly in any future wars."

This view proved almost as unpopular as that put forward by McAllister Griffiths. About 500 delegates voted in the affirmative. Mr. Hunter said in support of a clearly defined non-participation in war:

"Modern war as now organized defeats its own ends. Witness the privation, disaster, starvation, suffering and chaos which ravage Europe to-day."

After the speakers had been heard and the votes taken, Mr. Harris summarized the expression of the groups. He said:

"It has been clearly shown that the students of this country and Canada recognize the bestiality of war. It has been made plain that students must cease to glorify war in history and establish and strengthen agencies of international justice, such as the League of Nations and the World Court. In other words, war must be outlawed legally.

"It has also been shown that the 6,000 students here are against war, but an absolute stand of non-resisting pacifism, as has been pointed out, is not practicable and but a small percentage of those present here are in favor of it."

* * *

THE "YOUTH MOVEMENT" IN AMERICA

(The material here offered was supplied by one of the best informed leaders of the movement in this country.)

It was scarcely two and a half years ago that the phrase "Youth Movement" was introduced into the United States. At that time the term became public by way of two or three magazine articles dealing chiefly with the development and activities of young people in Germany. At first, we read for the most part of youth in rather romantic terms—youth in revolt against Prussian civilization, youth escaping from the city to the freedom of the country, youth dancing, singing. But of the national and cultural background from which these various manifestations sprang, we were given little information and, subsequently, we have had difficulty in understanding the true meaning of this sudden seething of youth since the war. The fact is that not only Germany, but almost every European country, has a body of youth which to a large extent is aroused to its social responsibility—that is, young people who realize that they are living parts of the present world, and that they must educate themselves to the facts and the problems of the present, past and future.

In studying these so-called "Youth Movements" we find that they assume an infinity of points of view and modes of expression, many conflicting even among themselves. It is found also that this awakening (with the probable exception of Germany) is restricted to a minority of what one can call the youth of each nation. The significant fact is that the minority is so large, and that the awakening is so intense. In Holland, for instance, there is a "Youth Movement" almost entirely religious or ethical. It comprises a Liberal Religious group open to almost all creeds, a student Christian group, and the Practical Idealists Association. In addition there are many small groups—League of Religious Anarcho-Communists, anti-tobacco and anti-alcohol societies, and hundreds of individuals devoted to kindred ideals. The movement is similarly diversified in other countries; each awakening is characteristically national in expression and background.

Perhaps the nearest one can get to an understanding of it is in an explanation of the German word "*Bewegung*," which as the combination "*Jugendbewegung*" we have translated freely, "Youth Movement." The word "*Bewegung*" does not mean "movement" in the American sense. It does not involve an organization with defined creed or purpose, an office, typewriters, field workers, etc. "*Bewegung*" is the motion of the sea—rising, falling, changing. "*Jugundbewegung*" is youth spontaneously in motion. "Youth Movement" therefore is a general term for young people spontaneously in motion as live parts of their own countries and the world. It is youth questioning, searching, acting, on an extended scale. It is good and bad, but distinctly positive rather than negative. To those within it, it seems the creative embryo of a renaissance.

Is there a "Youth Movement" in the United States? That is, is there such a determined awakening of American young people? The answer is, yes and no; mostly no. There is great fear of change, and little daring to face squarely a social, religious, or even civic problem. Many organizations, groups, and individuals are handling our young people in one way or another. Boy Scouts and Girl Scouts, Y. M. C. A. and Y. W. C. A., Ku Klux Klan and commercial interests, pushing, pulling, molding the mass of damp clay. Spontaneity is limited to bold, scattered individuals. Our youth is not "in motion."

Yet there are signs of a beginning. They are most evident among college students, who for the past three years have been showing increased symptoms of dissatisfaction with the education offered to them. Within these three years, America has seen the birth of some seven or eight individual journals of opinion; it has seen the formation of several small student religious groups; it has felt just the suggestion of greater student interest in labor and international relations; and it has witnessed the formation and early struggle of the National Student Forum. At present the Forum is the largest and most extensive spontaneous youth manifestation in the United States. It is an organization of students (under student control) who have an intense, open-minded interest in our civilization. Its aim is to make education a vital experience in American student lives, and to cultivate the critically constructive, inquiring mind in the soil of intellectual honesty. A number of criticisms have been directed to the Youth Movement during recent months but it appears that little effort has been made hitherto to understand its aims and purposes.—*Federal Council Bulletin.*

Home and Children

HIGH THOUGHTS

High Thoughts!
They visit us;
In moments when the soul is dim and darkened
They come to bless,
After the vanities to which we hearkened.

When weariness hath come upon the spirit
(Those hours of darkness which we all inherit),
Bursts there not through a glint of warm sunshine,
A winged thought which bids us not repine?

In joy and gladness,
In mirth and sadness,
Come signs and tokens;
Life's angel brings
Upon its wings
Those bright communings
The soul doth keep—
Those thoughts of heaven so pure and deep.

Robert Nicoll.

* * *

LEMON PIE—MERINGUE

Rose Brooks

THREE more hours a week, indeed! And for chemistry!" Aunt Adelaide exploded at the breakfast-table. "In my day young girls learned to bake bread and pies and were some help to their mothers! Who ever heard in my day of a girl wanting three more hours of school work, any way? Chemistry, at that!"

Marcia, patient under the accustomed onslaught, looked across the table at her mother, who signaled back a reassuring smile.

"Our day was different, Adelaide," said Mrs. Benton, good-humoredly. "And our day is gone and another day's here, quite another day in many ways. You know Marcia must earn her living one of these days, and as she plans laboratory work she must take as much chemistry now as she can."

"Chemistry! And what does she know about making bread and pies? If I had my way— Now in my day— I want to try another lemon pie this morning—" As Marcia slipped into her warm coat she caught phrases of Aunt Adelaide's conversation.

"Mother's an angel," she thought, pulling on her gloves. "Wonder if she ever wishes Aunt Adelaide didn't live with us. Oh, well!" And off she went, troubles left behind, absorbing interests in the hours ahead.

For dessert that night Mother brought in a lemon pie. "Now look at that pie, and I did my level best!" were the words with which Aunt Adelaide hailed its appearance. "Why I can't make a meringue lemon pie the way our mother did, Susan, is a mystery to me. And to think that's the one receipt of hers I can't find. Nobody ever did make a lemon pie that could hold a candle to hers, and nobody ever will again, I'm beginning to think," she added in a voice of real dejection. "Best part of the morning went into that pie, and look at it!"

"It tastes delicious," said Marcia. "O Aunt Adelaide, did Mother tell you she's prob'ly going to let me take my three extra chemistry hours, and maybe I can get to college a year sooner?"

"Chemistry!" fairly snorted Aunt Adelaide. "It's pie I'm thinking about. If anybody can tell me why that meringue didn't stand up, the way it ought to"—

"Maybe chemistry could tell you," suggested Marcia, in all seriousness.

"Chemistry, chemistry! All I hear in this house is chemistry," said Aunt Adelaide, irritably. "Sounds about as sensible as a young girl who came to me once —wanted to cook—and I asked her if she could make corn muffins, and she saw a package of corn on the table and said, 'Yes, ma'am, there's the receipt right on the package.' "

"Were they good?" asked Marcia, innocently.

"Good! Do you suppose I'd hire any girl who didn't know more about muffins than reading a receipt off the package?"

"She was using her brains," defended Marcia.

"Brains!"

But Mrs. Benton hastily caught and guided the conversation, and dinner finished in peace.

Two weeks later, Marcia and her friend Alice Winthrop were happily rummaging through a treasure trunk, in the attic. "Mother said we could use anything, 'cause she knew we'd be careful," said Marcia. "O Alice, won't it be fun! Have you ever been to a costume party? I haven't. Here's my grandmother's graduation dress. Isn't it ducky—high waist, and these 'dorable little feathers and flowers scattered all over it? I've got to wear it if it fits." And over Marcia's brown curly head went the fragile organdy of a day gone by.

"Every hook just right," said Alice, fastening the last one. "O Marcia, it's too sweet!"

But Marcia had suddenly turned from animation to a statue, staring at a closely written paper in her hand. "In the pocket!" she giggled hysterically. "O Alice, I've found it, in the pocket!"

"What?" Alice craned over her shoulder. "'Lemon Pie—Meringue,' " she read aloud scornfully. "To see you, anybody'd think it was a receipt for turning dust to gold."

"The lemon pie! The lemon pie!" caroled Marcia. "Meringue and all!" And seizing Alice, she whirled the length of the attic and back.

"Marcia Benton, are you raving mad?" gasped Alice, laughing in spite of herself. "Why a rising young chemist takes such a violent interest in an old lemon pie receipt"—

"Just it!" sang Marcia. "You've hit the nail on the head! Alice, can you cook? Bread and pies—the whole business?"

"S'pose I could," said Alice, without interest, again delving in the treasure trunk. "Tells 'zactly how in books and on packages"—To her amazement, Marcia burst into a shout of laughter.

"O Alice, let's! Let's! It'll be more fun than five costume parties. Look at this receipt—a whole page—(mumbling as she read it)—a whole page

telling precisely what to do and what not to do to make that blessed meringue stand up in the air and stay standing up after it's cool. Come on—Aunt Adelaide's out—let's ask Mother."

Five minutes later, for in that time Marcia had imparted her plan in all its completeness to Alice, two eager girls stood before Mrs. Benton, quietly sewing in her room. "Why, Marcia!" she gasped, for Marcia was still in the gown of long ago.

"Oh!" said Marcia, looking down. "Oh, yes, it's too darling and I want to wear it, but I'd forgotten I had it on. Mother, may Alice and I get supper Saturday, here, for us? Aunt Adelaide will be home, won't she? Alice thinks she can stay all night, and if we can have the kitchen all to ourselves, nobody coming in once"—

Used as she was to the unexpected, even Mrs. Benton was taken aback. "You know I don't mind, —I'd like it," she began, "but Aunt Adelaide is pretty particular."

"So are we," said Marcia, dropping a kiss on top of her mother's head. "I knew you'd let us! Anything we want to cook, Mumsy?"

"Don't you want me to tell you or show you"—

"Not a word! Not a thing!" said Marcia, firmly. "You just see that Aunt Adelaide is home for supper, that's all we ask of you." On the way back to the attic, she issued her ultimatum. "If I can't make that meringue right, after all those instructions, I'll give up being a chemist, that's what I'll do!"

Saturday afternoon came, and, true to her word, Mrs. Benton abandoned the kitchen to the two girls, who, in big aprons, looked capable and strangely excited.

"All very well to let them take an interest in cooking," grumbled Aunt Adelaide. "But just to turn them loose! If you aren't going in to show them, I am!"

"No," and Mrs. Benton sounded undeniably firm. "No, I promised. You and I are going to sit right here and sew. They'll call when supper's ready."

"They don't know the first thing," fumed Aunt Adelaide.

"They say they want to use their brains," said Mrs. Benton, pleasantly. "Suppose we expect the best, and not the worst?"

"A pretty supper it'll be!" exploded Aunt Adelaide.

A pretty supper it was indeed—table exquisitely laid, a vase of carnations in the center. "I know," said Marcia, beaming at her mother. "Scrumptious —flowers in winter! We earned them. Now, ladies, if you'll be seated."

No fault could even Aunt Adelaide find. The creamed eggs with their prettily riced yolks were delicious; the salad was new and perfection; the tea was well brewed; the corn muffins melted in the mouth.

"Not bad, the muffins," said Aunt Adelaide, grudgingly, helping herself to her third.

"Aren't they good!" exulted Marcia. "Alice made those."

"Didn't know you could cook," said Aunt Adelaide, turning to Alice.

"I didn't know anybody couldn't," said Alice, innocently. "I just made them from the receipt on the package—it tells about the oven and everything."

Mrs. Benton sat silent, eyes averted, cheeks scarlet. Surely she wasn't suppressing laughter! "What, dessert?" she managed to say as Marcia began deftly to clear the table. "We didn't expect more goodies. Pie? Surely not pie!" as Marcia laid pie-knife and plates before her.

"Lemon pie," said Marcia, mildly.

"Meringue?" from Aunt Adelaide.

"Meringue," said Marcia, and turned to bring in the glory of the feast. Measured by her own standards, that pie testified that Marcia would not be called upon to give up her chemistry career.

In silence Mrs. Benton cut the pie—no, at the touch of the knife the meringue did not fall. In silence Aunt Adelaide accepted her piece. In silence they all ate.

It was Aunt Adelaide who at last spoke and in a new voice. "I have eaten the pie—and I would like to eat my words."

In a flash Marcia was on her feet. Flinging her arms around Aunt Adelaide's neck, she gave her a hearty kiss. "Why, Aunt Adelaide," she said, "you're a darling!"

"Beaten at my own game," said Aunt Adelaide, still in the new voice. "Which one of you made that pie?"

"I did," said Marcia, simply. "In the attic I found"—

"Never before have I eaten a lemon meringue pie that could compare with my mother's"—

"But Aunt Adelaide, I made it from your mother's receipt—that's what I'm trying to tell you! In the attic, in the pocket of her graduation dress—that's where I found it. And here it is, a present to you," and Marcia laid a square envelope on the table.

"But you never cooked anything." Aunt Adelaide's voice actually shook. Also her hands shook as she opened the envelope.

"Yes, but it tells how, every single thing, specially the meringue," said Marcia. "All you have to do is use your brains"—

"As I said in the beginning, Adelaide," said Mrs. Benton, "to-day is different from our day. Perhaps girls to-day are not so far behind, after all."

"To-day is different from our day," Aunt Adelaide repeated. "Perhaps"—was this Aunt Adelaide?— "perhaps because girls can do other things is no reason they can't cook, if they have to. Perhaps to-day girls know better how to use their brains about everything"—

"Why, Aunt Adelaide!" said Marcia, agape.

"Well, look at that lemon pie—meringue!"

"Why, Aunt Adelaide!"

"By the way, you haven't told me. Are you surely to have those three extra chemistry hours?" Aunt Adelaide spoke sharply.

"Yes," breathed Marcia.

"That's right, child, see that you do!"

"O Aunt Adelaide, I'm glad you live with us!" sang Marcia.

"O Marcia, I'm glad you made that lemon pie—meringue!" And Aunt Adelaide's voice sang almost as Marcia's own.

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Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 16. North Cambridge, Mass. Golden Jubilee; Young People's Night.

Jan. 20. Evening, South Shore League, Quincy.

Jan. 27. Morning, Lawrence, Mass.

* *

WHEN YOUNG PEOPLE GET TOGETHER

The fourth annual All-New-England Get-Together of the Y. P. C. U. was held in Portland, Maine, on the last three days of the old year.

The two more distant states, Connecticut and Vermont, had only one representative each, but the others sent good-sized groups of Unioners, and, for the first time, Maine had a large number present. Over a hundred and fifty attended the meetings.

The Get-Together is primarily a social gathering. It is not a Convention; practically every one goes on his own initiative and at his own expense. This is as it should be. The Conventions at which the business of the Union is transacted require the presence of delegates, that every local society may have a voice in determining plans and policies. The summer Institutes are places primarily of instruction, to which members may be sent to learn of methods of work and bring back information. But these Get-Togethers and the state and district rallies held from time to time are chiefly social events. Those who attend go first of all for a good time, and the mutual acquaintances and fellowship which result are by-products, although they are invaluable as a foundation for co-operation in the actual work of the Union.

But this Get-Together was not merely a social affair. There was much both of instruction and of inspiration. Because of the mid-year meeting of the Executive Board I could attend only the last day's sessions, but they were typical of what went before.

The morning was devoted to Institute work and a forum at which the whole matter of program for the Union and the Church was discussed. At noon luncheon was served at the Church of the Messiah, and was followed by a devotional meeting. The rest of the afternoon was not planned, and the young people scattered to many places of interest, coming together again at Congress Square Church for the banquet. This was followed by various games that were not characterized by dignity and quiet, but they were extremely successful in bringing into the circle practically all of the young people present.

At eleven o'clock the Stewardship Pageant presented first at Ferry Beach was given, after an interval of singing had helped to calm the effervescent spirits left over from the period of play. Then the company adjourned to the church for the candlelight service, which in quiet dignity and beauty made a fitting close to the Get-Together and likewise a fitting ending for the old year and an inspiring beginning for the new.

There was less of planning and more of spontaneity in this candlelight service than in any I have attended, which would not have been possible when the first ones were held. Eight or ten different ones spoke briefly, and, among the rest, Dr. Albion voiced his cordial approval, calling attention to the fact that during the evening the group had gone through almost the entire gamut of emotion and activity, ending with a service of devotion and consecration which would be long remembered.

Privately he called attention afterward to the fact that only a few years ago there would have been many in our churches who would have disapproved, not to say denounced, such a use of candles in a service in one of our churches. But the quiet beauty of such a service has brought practically universal approval, and the number of churches and Unions that hold candlelight services either at Christmas time or for a watch-night meeting is growing rapidly.

When young people get together they are sure to have a good time, as they did every moment of their stay in Portland, but when the gathering is wisely planned and generously entertained as this one was by the four active churches in the Portland district, they have, in addition to a better time than a planless gathering affords, a time of fellowship and inspiration which will linger long in memory.

A HOUSE PARTY AND A BOARD MEETING

The mid-year meeting of the Executive Board of the Y. P. C. U. was held in the hospitable home of Miss Grace Nash in Cincinnati on Dec. 27-29. For the first time in the history of the organization nearly all the members of the Board are Westerners, only one of them living east of Ohio, so a Mid-West meeting place was most economical. Also, when it can be combined with a house-party, it is most enjoyable. All this made possible, not only the most delightful meeting which the Executive Board has held, but the one at which the largest amount of business could be transacted.

Several decisions reached are of more than passing interest, and concern those in the Church who are interested in the young people, as well as the people themselves.

To meet for three days with this group of seven earnest young people and to see their careful and conscientious handling of really large problems of organization and finance, is at once a revelation and an inspiration. The support which the Church gives to the Y. P. C. U. is one of its best investments, for it is producing trained leadership that will be available later on in the work of the General and State Conventions, the Board of Foreign Missions, the General Sunday School Association, the Women's National Missionary Association, the Universalist Comrades, and elsewhere throughout our Church.

Stanley Manning,
Director of Young People's Work.

Boston, January 2.

For the Quiet Hour

My vineyard that is mine I have to keep,
  Pruning for fruit the pleasant twigs and leaves.
Tend thou thy cornfield: one day thou shalt reap
  In joy thy ripened sheaves.

Or if thine be an orchard, graft and prop
  Food bearing trees each watered in its place:
Or if a garden, let it yield for crop
  Sweet herbs and herb of grace.

But if my lot be sand where nothing grows?
  Nay, who hath said it? Tune a thankful psalm:
For, though thy desert bloom not as the rose,
  It yet can rear thy palm.

Christina Rossetti.

Said Lincoln once: "I do the very best I know how." One's best is always good enough, at least for God. It is perhaps inevitable that we should constantly compare one man's best with another man's best. I do not think, however, that it is possible or fair to measure thus. Commercially speaking, the bricklayer who can lay twelve hundred bricks a day is better than his fellow who can lay but eight hundred—fifty per cent better, so to speak. And the student who can work in fifteen minutes a problem that takes his seat-mate thirty minutes is, in that sense, twice as good. Perhaps we shall always need to submit to such invidious comparisons. Before the white throne of divine judgment, however, each man's output is judged by his ability. If he does the best he can he does all that heaven asks, notwithstanding our cavils and sharp distinctions.

George Clarke Peck.

Jesus does not hesitate to teach that love to God and love to man are not merely rewarded by life, but are in fact life itself, and that until one thus obeys the ancient commandment he does not truly live.

Francis Greenwood Peabody.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A GREAT LACK WITH A SMALL REASON

Schools are now reporting their attainments toward our Standard goal. Many of them would have gold seals, were it not for the fact that they have no teacher training classes. Our field workers report that in almost every place that they visit there is a great need for teachers and a great desire to have the young people trained for leadership, but that no classes are formed.

The reason is almost always the same. Is it that no members could be secured for the classes? Not a bit of it. It is that no teachers can be found. Almost always it would be possible to organize small groups of students; often large ones could be assembled; but the cry is "There is no one to teach them!"

The reluctance to assume charge of a teacher training class is usually based on the pre-supposition that expert knowledge would be required and a vast amount of work. As a matter of fact, the books for the course are delightfully written, the authors never forgetting that busy people, not always with college educations, would be most likely to use them.

Just borrow from the Loan Library the books for the first year and see how fascinating they are. Then think of the school's great need and muster up courage for a trial. There will be no regrets. We ought to have a hundred new training classes this year. And if we are to have them this year, some one must start before many moons.

* *

THE CORRELATION OF GARDEN CLUBS WITH CHURCH SCHOOLS

Do you want your boys and girls to have a deeper and more vital consciousness of the Presence of God in Nature? There is open to them a new means to the attainment of this glorious privilege—new in its application, yet old in its inception, for from time immemorial boys and girls have reveled in the brown earth and in the waving grasses, beautiful flowers and stately trees growing out of it.

Do you want them to be co-workers with Nature's God? When they are sowing and planting and watching the wonderful growth of plant-life, they will have a new sense of their kinship to the Great Creative Spirit whose Nature is Love, ever springing forth in these forms of beauty to bless mankind.

Do you want your young people to begin right? Start with the new year and give them frequent nature study lessons at close of the church school sessions, associating the facts of growth familiar to them with the thought that the Great Creative Spirit is working constantly through the natural laws He has established, sending sunshine and wind and rain to make the processes of vegetation complete.

Have a Church Garden Club working under the auspices of the "American Federation of Garden Clubs," but correlated to your church school.

Give especial emphasis to some of the practical benefits resulting from such correlations when you are interesting people in the organization of the Garden Club.

1. The children will feel they have a share in the church lawn and an added interest and sense of responsibility in beautifying it.
2. Children and parents, young and old, can work together in harmony, each contributing his quota to the work of the club.
3. Attendance at the church school will be increased.
4. Vegetables raised may be used in mission work while flowers may serve for pulpit decoration and for special occasions and also for gifts to the sick and shut-ins.

For information address Mrs. L. O. Saur, 2157 Slane Ave., Norwood, Ohio.

Winifred Ellerbrook.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

SPEAKING OF DEFICITS

Let us not be amazed or alarmed or unduly shocked at the idea of the deficit in the funds of our National Missionary Association. We regret it of course and conquer it we must, but ashamed of it or aghast at it we need not be. The following paragraph from a recent number of the *Missionary Review of the World* proves that we are at least in very good company.

"Several of the great foreign mission boards in the United States have issued during the summer special appeals to their constituencies to prevent substantial deficits. The American Board (Congregational) asked for individual gifts during July and August of $176,765, in order that it might end its fiscal year *without adding to the deficit of* $130,000 *with which the year began.* The Presbyterian year closed March 31, 1923, with an accumulated deficit of $657,187.57, made up as follows: (*a*) $126,298.44 balance of deficit from the war years; (*b*) $409,415.76 required to provide living salaries, necessary furloughs and hygienic homes for the missionaries. This amount needed by the missionaries was carefully worked out by a conference with representatives from all the missions at Princeton in 1920, whose findings were reported to and approved by the General Assembly; (*c*) $121,473.37 required for the direct evangelistic, educational and medical work and for the Board's share in the obligations imposed by the General Assembly action in 1922. Increased expenditures have been planned for the current year, and the board is asking for an increase of $1,250,000 in the contributions of the Church to foreign missions this year. The Methodists, Baptists, Disciples, and others also report serious shortages, *with growing needs.*"

The only real danger in the situation lies in the possible paralyzing effect of the thought of a deficit upon the most easily horrified and discouraged among us. If we can but accept the condition as a challenge and respond in the heroic spirit of the early Christians and indeed of new Christians on the foreign field the world over, the very need for vigorous action and increased consecration and even sacrificial giving may become a Pentecostal blessing, a benediction of the missionary spirit of the Master.

The only justification we have for the deficit we lament is the increase in our work. Then let us cease to be appalled at requests for greater gifts and larger service. These are but God given opportunities for ourselves to grow into closer harmony with the Father as we try to work with Him toward the universalizing of His Kingdom.

Just that you may realize what another denomination is doing in spite of deficits, let me quote once more from the *Missionary Review of the World:*

"As the Methodist Episcopal Church approaches the completion of the five-year period set apart for its Centenary Movement, it is natural to take account of the achievements. The *Christian Advocate* gives the following summary of the reports which reached the Board of Foreign Missions for 1919, 1920, 1921:

"New missionaries sent out, 540; 612 buildings erected or properties purchased for churches and schools; 35 buildings erected or properties purchased for hospitals and dispensaries; 521 new parsonages and missionary homes; 6,474 added to the staff of native workers; 80,519 added to church membership; 87,405 added to Sunday school enrollment; 29,583 added to school enrollment (all grades); 1,313 new Sunday schools organized; $1,870,901 increase in annual giving of church members on the foreign field: $9,359,599 increase in estimated value of all mission property."

Remember that this report is exclusively of work and accomplishment on the foreign field in addition to phenomenal growth and achievement at home.

If they can accomplish so much in spite of their deficits, then let us stop worrying about ours and let us turn our thoughts, our prayers, our endeavors to Great Missionary Achievement in 1924.

Maude Lyon Cary.

Among Our Churches

Church News and Interests

PERSONALS

On the five Sundays in December, the State Superintendent of Massachusetts, Dr. Coons, spoke in Universalist churches in as many different places. And, contrary to the idea which prevails in some minds as to church attendance, he reports facing excellent congregations in Boston Second, Lowell First, South Weymouth and Braintree.

Rev. E. W. Webber, chaplain of the Maine State Prison, has been chosen superintendent of the State School for Girls at Hallowell, Me. He began his new duties on Jan. 1.

California

Pasadena.—Rev. Carl F. Henry, pastor. Mr. Masseck's account of the dedication of the new Pasadena church, published in the *Leader* of Dec. 15, makes it appear that there is still an indebtedness against the property of "only about $25,000." Our Universalist people will be glad to know that later figures show an indebtedness, after all pledges shall have been paid, of something less than $19,000, probably not much above $18,000. The total cost of grounds, buildings, and furnishings was $152,000. We received for the old property $35,000—figure it out and see whether we have not done more than ordinarily well. Since getting into the new church (as before, indeed) the outlook is very gratifying. New pupils are enrolling in the church school every Sunday, the congregation is growing, subscriptions to the annual budget total a much larger sum than for many years (if ever), the minister's salary has been increased $500, the parish is harmonious and united, and all are rejoicing in our beautiful church and parish house. Come and see.

Colorado

Denver.—Rev. H. H. Niles, pastor. Christmas was a great season with us. At Sunday school we had a successful pro ram by the children entitled, "The Christmas Symbols." At church service we had the largest congregation since the pastor came West to grow up with the country. On the night before Christmas we had a party for the Sunday school. At that time the minister and family were given a set of dishes by the parish.

Illinois

Litchfield.—Last September, Rev. L. R. Robinson, Mid-West Superintendent, made us a visit, for the purpose of advising and devising some way by which services might be had reguarly. It was decided to endeavor to secure the services of a minister, of the Unitarian church at St. Louis or Alton, to hold evening services here, there being no Universalist church in such close proximity by which such arrangement could be made. Rev. Charles Russell Carlin, pastor of the First Unitarian Church, Alton, Ill., began holding services the first Sunday night in November. Since then, he has regularly held services every Sunday night except twice when he was unavoidably detained. In Mr. Carlin we have a minister of unusual ability and magnetism. His congregations are increasing both in interest and number. The Sunday school is doing very creditable work, though the membership is only twenty. On Japan Sunday our offering was $6.50 and Sunday night, Dec. 23, the Sunday school gave a little play, entitled "Ourselves and Others," under the management of Mrs. C. O. Richards and Mrs. Estelle B. Davis. The auditorium was filled to its full capacity, and the exercise greatly appreciated by the audience. Helene Bennett, at this entertainment, gave her first recital on the piano in public. The offering, though the weather was on its worst behavior, was $11 and of course for the Armenians.

Maine

Rumford.—Rev. Allen Brown, pastor. During December our church was very active and successful in all departments. The attendance at the morning service was much better than a year ago. At Christmas the pastor was remembered with a generous gift of gold. We face the new year with confidence.

Massachusetts

Salem.—Rev. L. C. Nichols, pastor. The fine old church in Salem has been doing some good work since the opening after vacation. The new pastor came on Oct. 1, and is settled at 28 Barr St. This church is the largest in numbers of any Protestant church in the city, and one of the strongest in the whole denomination. There are about twelve hundred active and passive Universalists in Salem. A very large number of the leading men of the city are in the church. The various organizations are very active and growing. Mrs. Wilkins, for several years National President of the Women's Missionary Society, has been made the local president. The Sunday school has been booming with new classes, larger classes and several organized classes. Two new Forum classes have been organized, a men's class taught by our able Judge Hill, and a women's class taught by the pastor. These classes run about thirty each in membership so far, with big possibilities of growth. Regular teachers' meetings are held and a great deal of interest centers in the school. A new Y. P. C. U. has been organized which meets each Sunday night with a large attendance. The Christmas season was a great stimulus to the church. On Sunday, Dec. 23, the church was beautifully decorated with seven large evergreen trees and a large lighted wreath on the pulpit. Festoons of greens with silver stars attached hung from the galleries and over the pulpit. A special musical program was given. The Alpha Brass Quartet of Lynn with several extra singers assisted the regular quartet in rendering Dudley Buck's cantata, "The Coming of the King." A solo, "The Virgin's Lullaby," by Mrs. Fales was a special feature. The exercises by the school were held on Christmas Eve, with a program and tree for the primary and kindergarten at 3 p. m. The Cheerful Workers held a joke tree on New Year's Eve. Negotiations are under way to sell the present church property and buy the South Congregational Church on Chestnut Street. The South Church is merging with Tabernacle in the new building now being built on the corner of Washington and Federal Streets. The South Church building is of stone and of very dignified and stately appearance. It has been built but a few years and is especially suited to our needs.

Cambridge, Porter Square.—Rev. Lucuis R. Paige, pastor. The growth of a delightful group of young people into a chorus choir, and thence to a vested choir —to say nothing of the Young People's Christian Union, now one of the largest, and most active on the Greater Boston map—has signalized the beginning of our church season. On Christmas Sunday morning there was a shortage of vestments, all the young people wanted to march in the processional and, in the language of the editor of the *Cambridge Chronicle*—he belongs to us and we must quote him literally—"the young people's newly vested choir did itself proud." The interest of the evening service was centered about a candle-light service. For a half-hour before this service the choir sang Christmas carols at the entrance of the church. Despite the stormy evening people paused to listen and many came in. At 7.30 the strains of "Come all ye faithful" came through the dimly lighted church; the candelabra fixtures under the galleries and high above the altar on either side gave a perfect atmosphere. On a triangle before the altar a golden candlestick specially designed was flanked on either side by six smaller, typical of the Saviour and the twelve; on each side of the transept were twenty places for the portable candlesticks of the choir. Led by Mrs. Florence B. Bent, director and soloist, the long processional, with each singer carrying a candle, marched down and up the church to the altar where they knelt and after a brief prayer by the minister lighted the thirteen candles, the minister in the center lighting the Saviour's candle. The processional was resumed to the choir, leaving their candlesticks at either side of the

transept and then marching to the choir loft. "What Christmas means to me," a symposium by about twenty young people, was the main feature of the program that followed. Mrs. Alfred E. Barber is choir mother, Mrs. Louise Fletcher Chase the organist, Miss Norma Evelyn Golden president of the Y. P. C. U. Sunday, Dec. 30, fourteen members of the choir and the minister held a service at the Cambridge Home for Aged People. Christmas Eve, the choir sang carols at the homes of the shut-in members of the parish.

New York

Middleport.—Although we have no resident pastor, services are being conducted by Rev. Frank E. Stockwell of Buffalo. The collection taken for the Near East at the morning service Sunday morning and the evening of the Christmas exercises amounted to $37.31. The Y. P. C. U. were invited by the Epworth League of the Methodist Church to a watch night meeting, and accepted the invitation. The Y. P. C. U. meetings are held each Sunday evening in the church from six o'clock to seven. Sunday evening, Jan. 6, Harry Freeman, one of the trustees of the church, gave "The History of the Church." A business meeting is held each month.

Ohio

Cleveland.—Rev. Rufus Hopkins Dix, pastor. All Souls Church on Dec. 12 held the most successful bazar they have had for years. The trustees of the church furnished, prepared and served the chicken dinner and deserve a medal for the way they did it. A country grocery store was a feature of the bazar which created a lot of fun as well as being a financial success. The W. U. M. S. planned an open business meeting for Jan. 9, in the evening, preceded by a dinner, and all who are interested in the work of the church were invited. A Mission Study program will be given under the direction of the State Mission Study chairman, Mrs. Nora McCready. This program will include both Home and Foreign Mission Study. The former will be presented through dramatic expression by giving the drama, "Thanksgivin' Ann," and the latter by papers and talks on Japan—Then and Now.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. On Dec. 6 and 7, the ladies of the parish held their annual Christmas sale, called "The World's Fair." The vestry was decorated with a variety of colors with nine cottage-booths to represent various nations. The fair was the largest and most successful in twenty-five years. Miss Martha J. Marshall was general manager. Every woman in the parish was on one of the nine committees. Every person was solicited and asked to solicit. Each department of the fair was given a quota to strive for, so that the total would be $500. The organization also provided an advertising committee and a decorating committee. The suppers were served by the Mediator League. The Men's Club provided the entertainment on the second night in a most amusing mock trial, "A Ready Made Suit." In addition to the nine booths, which were purchased from the proceeds, the net profit from the effort amounted to $165. 08. The Men's Club will present the mock trial at the First Universalist Church on Jan. 23, sharing the profits with the Comrades Chapter. The performance will also be given at the Parkside Chapel in Elmwood. Our Christmas services were filled with the Christmas spirit. At the vesper service, the Sunday school presented "The White Gifts" program. The offering of clothing, shoes, toys and money was generous. We distributed dinners to twenty-six families. The total in money amounted to $181, a part of which will be devoted to the Near East Relief. The exterior work on the new church has been completed. The *Providence Journal* calls the edifice one of the most beautiful in the city. We hope to be at work in the new plant on Easter Sunday. At the Christmas party on Dec. 22, a surprise came to the teachers and officers of the Sunday school. The school presented to each a copy of Dr. George E. Huntley's book, "Seeing Straight in the Sunday School." We feel that this is a wise way to reward the faithfulness of our teachers and officers.

Tennessee

Chattanooga.—Rev. George A. Gay, pastor. Christmas Sunday was made memorable at the Q. H. Shinn Memorial because on that day five infants were dedicated to the Christian way by their parents at the morning service, and at the same time four adults united with the church. The largest Christmas congregation since the beginning of the present pastorate was the record for the day. In the evening the children of the church school presented a very interesting program to an appreciative audience. The minister was kindly remembered by the church as well as by many friends. Plans for the organization of a Men's Class are in progress and the first Sunday of the New Year was chosen for the first meeting of the new class.

Vermont

Springfield.—Rev. George H. Welch, pastor. The Springfield church is the old New England type of architecture, severe and straight lines, with two rooms, auditorium and vestry. During the fall extensive repairs with entire new decorations have been made, in the interior, at a cost of over $7,000, more than half of which has been pledged and much already paid. The organization of this church extends back to the time of John Murray. Seventeen years after he landed in New Jersey a society was founded near this village and a building erected. Some years after the center of this society was founded in Springfield and the present building finally erected. This building is therefore nearly if not quite 100 years old. It required many repairs. Aside from this new hardwood floors have been put in, both upstairs and down; new electric light fixtures of the candelabra type installed; heavy carpet runners for the floors, the pulpit furnishings re-covered and new ceilings. The decorations are of dark cream with a light blue ceiling. A service of rededication was held Sunday night, Dec. 30, with representatives of every church in town upon the platform. The sermon was preached by Rev. George F. Fortier, on the subject: "Lily Work, Net Work, and Pomegranates." It was an inspiring service, with splendid music by an orchestra, fine work by our quartet and the hearty co-operation of our townspeople. The church was crowded with an inspiring and appreciative audience. A feature of the service was the presentation of a beautiful solid silver vase, a gift of Mrs. Julia Cutler and Mrs. John T. Slack in memory of their parents, who were life-long Universalists and always active in the church. This gift was presented by being filled with a large bouquet of chrysanthemums and at the opening borne down the aisle by a little girl. There will be some indebtedness, increased by a renovation of the parsonage and a new furnace installed during the summer. But this is a parish of loyal and willing workers who are fully able to carry through anything they undertake.

Rutland.—Rev. A. J. Torsleff, pastor. At a meeting in the vestry calling together the men of the parish Jan. 3, goodly enthusiasm resulted in the organization of St. Paul's Club, of Rutland. The meetings are to be held monthly. The indicated "object" is: "Mutual improvement, civic, philanthropic and religious purposes." Mr. Henry C. Farrar is president and Mr. Cola J. Cleveland is secretary. This organization is a long cherished hope of the pastor, and he looks for increased strength to, and usefulness of, the church through this "club."

* *

DR. DIEFFENBACH AT HEADQUARTERS

Dr. A. C. Dieffenbach, editor of the *Christian Register*, has been secured to speak to the Boston Universalist ministers Monday, Jan. 14, at Universalist Headquarters, Boston, at 10.30 a. m.

Dr. Dieffenbach will discuss "The Opportunity of Liberal Christians at the Present Juncture."

A large attendance is urged.

* *

RECEPTION FOR MRS. QUINBY

Mrs. Cordelia A. Quinby was ninety years old on Christmas Day, and held a reception at the home of her son in WellesleyHills, Mass., from three to six, when many friends called to congratulate her.

She received hundreds of messages, by letter and telegram, from relatives, friends, Mission Circles and Clara Barton Guilds. It is, of course, impossible for her to answer all these personally, and she wishes to express through the *Leader* her gratitude and appreciation.

* *

CHURCH MEMBERS REPORTED IN 1924

Gorham, N. H.	2
Lansing, Mich.	9
Webster City, Iowa	2
Rocky Hill, Ill.	1
Auburn, Me.	14
Eldorado, Ohio	3
Total	31

* *

CHRISTENINGS

Gorham, N. H., 1. Boone, Iowa, 4. Total, 5.

Who's Who in this Issue

Percy L. Clark comes from Elgin, Illinois. He is a graduate student in philosophy at Cornell University, and was recently licensed as a preacher by the New York State Convention. For a little over a year he has been pastor of the church at Cortland, N. Y.

Marion A. Griffith of Tuttle Church, Minneapolis, is a member of the Executive Board of the Y. P. C. U., chairman of its Board of Missions and of its Junior Committee, and has charge of the Missionary Education Department of the Union. She is also assistant superintendent of Tuttle Sunday school.

Harold A. Lumsden is a senior in the University of Illinois at Urbana, and president of the Illinois State Y. P. C. U. At the Y. P. C. U. Convention last summer he was one of the volunteers for the ministry and has his eyes turned toward Ryder.

Stanley Manning is the Director of Young People's Work, and is soon to become Superintendent of Churches in Maine.

Dr. Frederic W. Perkins is pastor of the Universalist church in Lynn.

Ruth Owens is the assistant of Rev. George Cross Baner in the church in Akron, Ohio. She is also a senior in the University of Akron. She has been president of the Ohio State Union, and several times a member of the faculty of the Ferry Beach Y. P. C. U. Institute.

Rev. C. A. Polson is pastor of the church in Hoopeston, Ill., and was formerly pastor of the Church of the Redeemer, Chicago.

Cornelius Greenway is a student at Crane Theological School and was a delegate from Tufts College to the Student Volunteer Convention.

Granville Hicks is editor of *Onward*.

Notices

MASSACHUSETTS UNIVERSALIST COMRADES

The annual banquet of the State Chapter will be held at the Boston City Club on Feb. 29, 1924, 6.30 p. m. Mr. Joe Chapple, the popular lecturer, and our own Dr. van Schaick have been secured as speakers. This should be our greatest get-together as Comrades. All local Chapters and Men's Clubs are requested to mark their calendars *now*.

James D. Tillinghast, Secretary.

* *

MASSACHUSETTS W. U. M. S.

A Public Meeting under auspices of the W. U. M. S. of Massachusetts will be held in the Universalist Church, Brockton, Thursday, Feb. 7, 1924.

* *

LEADERS WANTED

A few copies of the *Leader* of Dec. 1 are desired at the Publishing House.

* *

DOOLITTLE UNIVERSALIST HOME FOR AGED PERSONS, INC.

The annual meeting of the Corporation will be held at the Home in Foxborough, Mass., on Wednesday, Jan. 16, 1924, at 2 p. m. Each member of the Corporation shall be entitled to one vote either in person or by proxy, provided his dues are paid in full to the date of said meeting. At this meeting ten members shall constitute a quorum.

Leroy W. Coons, Clerk.

* *

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A trustee of a church which disbanded some time since has a Communion Set which he will gladly present to some active church in need of one. If your church can use it, write to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston. Mass.

* *

PUBLIC MEETING

Thursday, Feb. 7, is the date which the W. U. M. S. of Massachusetts hopes to make a Red Letter Day for the Mission Circle of the Universalist church, Brockton. A cordial invitation has been extended by that organization for all interested to listen to the program, which includes such speakers as Rev. Fred C. Leining, Mrs. Geo. E. Huntley, Mrs. Chas. H. Pennoyer, Rev. U. S. Milburn and Mrs. E. R. Sampson. Fine music is promised and a delightful playlet.

The full program will appear later.

Mary E. Nye,
For the Public Meetings Committee.

* *

GOLDEN JUBILE E

Porter Square Church, Cambridge, Mass.

Saturday, Jan. 13. (Last day of the Week of Prayer.) A union prayer meeting of the churches of North Cambridge. Rev. Lawrence R. Howard, Rev. E. M. Paddock, Rev. M. D. Wolfe, Rev. Mr. Nelson, and their congregations uniting.

Sunday, Jan. 13. Morning service at 10.30. Prof. Charles E. Fay of Tufts College, who preached here fifty years ago, will preach. Dr. Frederick W. Hamilton and Hon. Hosea Starr Ballou will have parts in the service.

Sunday, 7.30 p. m. Dr. Frank O. Hall, former pastor, will preach. Union service of the neighboring churches, with all pastors participating.

Big young people's meeting at 6.30, the 13th. West Somerville uniting.

Monday, Jan. 14, at 8 p. m., annual parish meeting.

Tuesday, Jan. 15, at 6.30, "Jubilee" Dinner. Dr. Vincent E. Tomlinson, of Worcester, Rev. Albert Hammatt of North Adams, and Rev. Arthur Wilson, members of this church, Dr. John van Schaick, Jr., editor of the *Leader*, Rev. Vernon E. Blagbrough, president of the Massachusetts Comrades, Dr. Leroy W. Coons, Secretary of the State Convention, Victor Friend, president of the State Convention, and eighteen other ministers of various denominations, with Dr. Frank O. Hall, in a "Talkfest." Dinner tickets, half-cost, 75 cents.

Wednesday, Jan. 16. Young People's Night. Mystic Valley League and all the young people's societies of Universalist churches our guests. Dinner at 6.30, tickets 50 cents.

Sunday morning, Jan. 20. Dr. John Murray Atwood, president of the General Convention, whose father was minister here fifty years ago in April, is expected to preach.

The trustees and people of Porter Square Church, together with the minister, cordially invite every person ever connected with the parish, and the denomination generally, to all services and events

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Pacific School of Religious Liberals
July 23

Crackling

Little Mary came into the house bedraggled and weeping.

"My goodness," cried her mother, "what a sight you are! How did it happen?"

"I am s-sorry, mamma, but I fell into a mud puddle."

"What! With your best dress on?"

"Y-y-yes, I didn't have time to change it."—*Exchange.*

* *

Well-Meaning Stranger: "Perhaps I can help you—there are one or two things I can tell you about your make of car."

Motorist: "Well, keep them to yourself, there are ladies present."—*The Bystander (London).*

* *

English Clerk (to American tourist): "Nime, please?"

"What?"

"Your nime?"

"Don't get you."

"Nime—n-a-m-e."

"Oh! My name— Why don't you speak English?"—*Life.*

* *

"What's all this noise about, you young rascal?"

"Well, Mary said if I kept on crying, a great big mouse with big green eyes would c me and sit on the end of my bed, and I've kept on, but it hasn't come yet!"—*London News.*

* *

"He takes golf seriously, doesn't he?"

"Yes. If he had a sense of humor, he'd stop playing."—*Life.*

* *

Mr. Ernest Newman regards "The Rosary" as the world's worst song. This is a nasty blow for the authors of "*** ** *** ** *******."—*Punch (London).*

* *

Molly is a practical minded little maid with an affection for animals. The other day she heard her parents telling about a relative who had to have his arm cut off in consequence of a tiger's bite. She only said: "What a pity! The poor old tiger might just as well have had it!"—*The Dominion (Wellington, N. Z.).*

* *

A man who had lived several years on a tropical South Sea island came north one winter. He sought out a coal dealer and asked him the price of a ton of coal. The dealer told him.

"What's the matter?" whispered the former South Seas man. "Have they passed a law against selling that, too?"—*The American Legion Weekly.*

* *

Fond Mother: "Dorothy, if you are bad you won't go to heaven. Don't you know that?"

Little Dorothy: "Well, I've been to the circus and the Chautauqua already. I can't expect to go everywhere."—*Ohio Northern Review.*

Some Universalist Books

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A Brief History of the Universalist Church. For young people. By L. B. Fisher, D. D. 40 cents.

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